वैदिक गीता

श्रीयतीन्द्र मोहन चट्टोपाध्याय।

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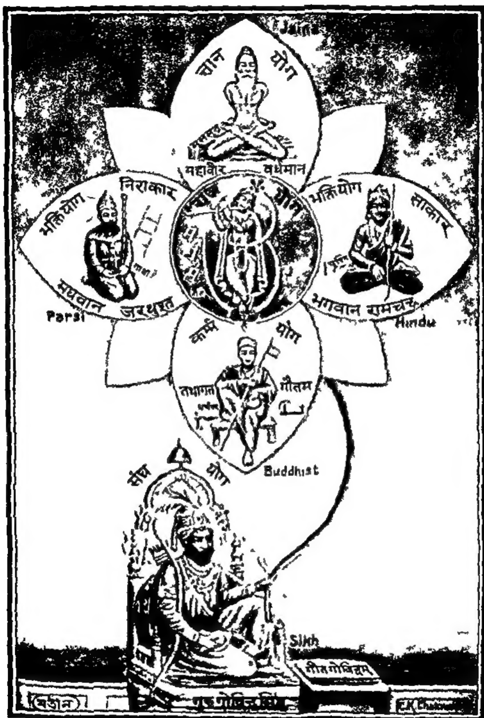
६९ स्वामीबाग लेन, ढाका

महालया।

२४८१ गौतमाब्दः।

धर्म्मराजास् तीर्थङ्कराः पञ्च वेदान्तशासकाः

बुद्धश्च धर्म्मश्च सघश्च शरण महत्



यद् इहास्ति तद् अन्यत्र यन् हास्ति न तत् क्वचित्

धर्मस्य तत्त्वं निहितं गुहायाम् ।
महाजनो येन गतः स पन्था ॥

In the Sacred Name

of

GANADHARA

GURU GOVINDA SINHA

who is the Consummation and the Personification

of Vedanta.

FOREWORD

My esteemed friend Mr Jatindra Mohan Chatterjee, M A, has done me a great honour by requesting me to write a foreword to his 'Vaidik Gita' Mr Chatterjee is well-known to the world of scholars for his valuable services to the comparative study of religions He believes in the identity of the fundamental teachings of the revealed religions He, like all sincere seekers, is a believer in revelation Spiritual inspiration always proceeds from a height far superior to intellect The aspiring soul is not satisfied with anything less than a luminous vision of Truth The formative power of the Word, and the superior wisdom connected with it, is vouchsafed to the yearning soul in a supreme revelation, where he sees the complete Truth not disfigured in any way by the dissection of the analytical intellect The Vedas and the scriptures are the depositaries of shining truths revealed in the moments of supreme withdrawnness

The author has presented to us some of the best 'Riks' which inspire spiritual enthusiasm, and send spiritual thrill in us They exhibit the creative power of Word as it emerges out in inspired expressions The author has selected the Riks in such a way as can best meet the demands of our being—the aspiration of love, the imperativeness of duty and the supreme felicity of wisdom The Vedas give us the sure guidance in the evolution of spirituality It reveals the order of righteousness, the community of spirits in Divine Fellowship and the Supreme Silence These are all unique spiritual experiences felt in the path of ascent, affording us the supreme beautitude of the peace that passeth understanding

The book can be used as the fit Book of Prayer

In the preface the author has given a learned introduction and shown how the Vedic Hymns can satisfy the spiritual aspiration of all people following different approaches to Truth Translations of the Riks are appended.

The book fulfils a long standing want I am really happy that it will acquaint the reader with some of the noble Truths of the Vedas

MAHENDRANATH SIRCAR

ॐ

रुद्र-प्रशस्तिः

1. रुद्र, मा परा दाः ।

—ऋग्वेद ७-६४-४

Do not forsake me, Rudra.

2. यथा रुद्रश् चिकेतति ।

—ऋग्वेद १-४३-३

As Rudra wills.

3. न वा ओजीयो रुद्र त्वद् अस्ति ।

—ऋग्वेद २-३३-१०

None is greater than you, Rudra.

4. यक्ष्वा महे सौमनसाय रुद्रम् ।
नमोभिर् देवम् असुरं दुवस्य ।

—ऋग्वेद ५-४२-११

For true peace of mind, worship Rudra. Serve with obedience Him, who is both Deva (Corporal) and Asura (Incorporal).

तम् उ ष्टुहि यः सु-इषुः सुधन्वा,
यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रम्
नमोभिर् देवम् असुरं दुवस्य ॥

—ऋग्वेद ५-४२-११

Praise Him who wields the bow and the arrow, and who is the Lord of all Balms. For true peace of mind, adore Rudra. Approach with humility Him, who is both Deva (Imaged) and Asura (Un-imaged).

गायत्री (Song of Life)

१. दैवी (Indian):

ॐ। तत् सवितुर् वरेण्यं भर्गो देवस्य धीमहि,

धियो यो नः प्रचोदयात्। ॐ

Let us think of the good graces of the Creator, who placed in us Conscience.

२. आसुरी (Iranian):

ॐ। यथा अहु वर्यो अथा रतुस्

अपात् चित् हचा।

वंहेउस् दज़्दा मनंहो स्कओथननाम्

अंहेउस् मज़्दाइ।

त्सथ्रं च अहुराइ आ।

यिम् द्रिगुव्य ददात् वास्तारेम्॥ ॐ

Just as the Lord is to be adored, so is His Prophet; and that for the sake of Righteousness. For leading us Godward, through all the deeds of our life, he gave us Conscience and Courage which are the assets of the poor.

घण्टापथः

क—वेदबीजम् (उप-क्रमणिका) १

(१) कर्मयोगः

१. श्रेयस् ९
२. निष्कामता १४
. कर्मनिष्ठा ... ...
४. अध्यात्मा २०

(२) भक्तियोगः

५. इन्द्रभूतिः २४
६. वरुणाहुतिः ३०
७. मित्रः (इन्द्रा-वरुणौ) Two-in-one ३५
८. अश्विनौ (इन्द्रा-वरुणौ) One-in-two ४०
९. एकासुरत्वम् ४३
१०. रुद्रः ४८
११. हविषा विधानम् ५३
१२. विराट् ५६

(३) ज्ञानयोगः

१३. मनुः ६०
१४. नासदीयम् ६४
१५. मधुमती ६६
ख—अतिद्वयम् (अनु-क्रमणिका) ६८

TABLE OF CONTENTS

A.—Prologue (The Essence of the Veda) 1

(1) Karma-Yoga (Ethics)

1. The Right 9
2. Anti-Hedonism 14
3. Anti-Asceticism 16
4. The Higher Self 20

(2) Bhakti-Yoga (Theism)

5. Indra (Lord of the Body) 24
6. Varuna (Lord of the Soul) 30
7. Mitra—Two-in-one 35
8. Aswinau—One-in-two 40
9. Mono-theism 43
10. Rudra—The Great Lord 48
11. None Else 53
12. The Transcendant 56

(3) Jnana-Yoga (Metaphysics)

13. The One Self 60
14. Cosmogony 64
15. Universal Peace 66

B.—Epilogue (Duetto) 68

PREFACE

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ।

Gita, 17-15.

A. NECESSITY OF A COMMON SCRIPTURE

The Scripture is the embodiment of the spirit of the Nation, the vocal expression of the National mind, and the proper repository of the National culture. Without a scripture, nation-building cannot be perfect. It is the nucleus around which the national consciousness grows, the link that binds, and the cement that holds together, the different members of the same community, the custodian and teacher of all that is best in the Nation.

Vitality of a Nation depends on organisation, and organisation presupposes unity in ideas and ideals. The Scripture enjoins and ensures this unity, representing as it does, the minimum requirements to which all must subscribe, if they are to continue to be within the same fold. In its physical aspect as well, as apart from its spirit, by its language, as apart from the ideals, the Scripture serves as the bond of union of the community by supplying a vocabulary with which all are expected to be familiar, and a great many actually come to be.

A considerable part of the importance of the daily prayer lies in the obligatory study of the Scripture that it requires. Recitation of the National Scripture should form an essential part of the daily prayer. Individuals may supplement it according to their requirement and taste, but they cannot supplant the National Scripture. The essential portion must be compulsory and common to all, if the Scripture is to function and have any effect on the National life.

Hazrat Mohammad had fully realised the great part played by the Scripture in the formation of the National life. "People of the Book" was a term that used to be on his lips at all times. In order to be one people, they mus

take up one book, they must belong to the book, and the book must belong to them. They would belong to the book in the sense, that the study of the book would be compulsory on all of them, and the book would belong to them in the sense, that it would be open to all to read the Scripture. Nothing can be a greater folly than to leave it to the discretion of the individual whether to read the National Scripture or not. For the Scripture represents the bare necessities of moral life, the mental food that the infant requires in order to grow up a national youth. Without the Scripture the boy may grow up a nondescript adult, one whose existence has no root in the national life, but if he is to be an asset to the nation, his study must begin with the Scripture, even if that amounts to nothing more than mere cramming.

The Scripture makes the Nation. An atheist also therefore has reasons to read the Scripture. For he may not believe in God, but he cannot perhaps do without believing in the Nation, that gave him the intellectual equipment, the culture, which enables him to think over the problem about the existence of God.

We hear now-a-days a loud protest against the autocracy of Mussolini, alleging that he has taken hold of the educational institutions of the country, is dictating its policy, and is flooding the country with fascist leaf-lets, and bringing up the young hopefuls of the country steeped in fascist idea; in order that fascism might live, even when Mussolini has passed away. We may not agree with fascism· but that certainly is the right way for nation-building, which Mussolini advocates.

The policy need not be decried as autocracy. The young boy must have some sort of ideas—the mind cannot be absolutely blank. It is better that the boy should be brought up in certain definite ideals, instead of being left to drift and pick up for himself whatever ideals come handy. Of course when he has grown up, and has learnt to discriminate, the adult should be allowed the freedom of changing the ideals of his boyhood if he thinks it proper to do so, but he has got to begin with some definite ideals and it is better

that these should be the tried ideas and ideals that guided the life of his forefathers As Manu lays down

येनास्य पितरो याता येन याता. पितामहा ।
तेन यायात् सता मार्गं तेन गच्छन् न रिष्यते । *Manu*, 4-178

The boy must begin with some definite ideals supplied to him ready-made, though subsequently he may prefer to change those ideals It is idle to think of doing without giving him any ideals The boy must learn through the mother tongue, if he is to learn at all, though subsequently he may happen to change it for the sake of a richer and more expressive language

Mussolini therefore did the right thing in supplying to the young boys of the nation a ready-made ideal—the ideal that he considers to be the best Mussolini however was in this matter anticipated by Hazrat Mohammad What Mussolini has been doing by means of the various ephemeral tracts of the education department, Hazrat Mohammad did with the help of his permanent Scripture The education of the Muslim infant begins with the Koran, and the Mosque is the location of his earliest school.

It would appear that the early Aryan sages also were not unmindful of the part played by the Scripture in the education of the boy The Upanayana (Navajat) ceremony seems to have been organised for this, and for no other purpose, viz, the initiation of the young boy into the Scripture It is to be noted that the Upanayana is a national function—a step taken to instil national ideas into the infant mind Thus it is to be performed while the incumbent is a mere boy, when he has got no freedom of choice. It is altogether quite different from दीक्षा or initiation in the spiritual life, which is quite his personal affair, and which he may or may not adopt when he has grown up Thus the stage for the Diksha is not the immature boy, but the mature man

By the Upanayana ceremony, the young Iranian is to be initiated into the Gatha, and the young Hindu into the Prisni In this matter the boy should have no choice—he must have to follow.

This is so far as their belonging to the book is concerned. As for the book belonging to them (i.e. to all of them) the later-day policy of shutting out the Śudra, is nothing but suicidal. If anybody, it is the Śudra, who requires the help of the Scripture most. Without the help that the Scripture gives, he is ill-fitted to raise himself up and be a full member of the community. To close the Scripture to the Śudra is tantamount to closing the gates of the hospital to the sick. Atharva Veda seems to have taken a move in the right direction and opened its gates to all. That seems to be the real import of the sarcasm of Apastambha Dharma Sutra (2–11–29–10) that "Women and Śudras are the proper clients of the Atharva Veda."[1]

Hazrat Mohammad had realised the importance of the Scripture, much more keenly than anybody else did. He did not only lay down the dictum about the "People of the Book" viz., that in order to form one people, there must be a common Scripture, and this Scripture must be accessible to one and all, and also obligatory on all; but in order to implement its full acceptance, he laid down rules linking inseparably the common Scripture with the obligatory daily prayer. Thus in saying his Namaz, the Muslim has got to recite some portion of the Koran. But the case of the Hindu or the Christian is different. He may or may not use the national Scripture for this purpose. There is no necessary connection between the two. Want of this necessary connection makes a world of difference in the matter of their esteem and regard for the Scripture. The orthodox Muslim cannot, for a day even, do without his scripture, the Hindu and the Christian can, and therefore often does. Then again, not only has it been required that the Koran should be recited at the time of the Namaj prayer, but it has been made optional to use any portion of the Koran for performing the Namaj prayer.[2] This is calculated not only to make every portion of the Koran equally holy, but this also implies, that the study of the Koran can

1. Bloomfield–Atharva Veda and Gopatha Brāhmaṇa, p. 26.
2. Mohammad Ali—Koran (Introduction).

fitly supplement the daily prayer, rather than that both of them are one and the same thing. When we remember the importance of prayer in the Islam, that it is one of the essential rites without which a Muslim would not be considered to be a Muslim,[1] when it is stated that prayer is the key to gates of Heaven,[2] we may appreciate the part played by the Scripture in the formation of Islamic civilisation and Islamic solidarity.

Not a little of the success of Islam is due to the foresight of Mohammad in emphasising the importance of the Scripture. It is unquestioned submission to the authority of a single book ... the common Koran, that binds together all the Musalmans of the world. Though they happen to be recruited from the diverse people and such different races as Arabs, Pathans, Persians, Turks, Chinese and Egyptians, Negroes and Indians, the acceptance of the Koran makes them all equal sharers in the common-wealth of Islam.

"The Musalman is not an isolated individual; the Tunesian, the Algerian, the Moroccan, the Sudanese are not individuals whose horizon stops at the artificial boundaries created by diplomatists and geographers. To whatever political formation they may belong, they are first and foremost citizens of Islam. They belong morally, religiously, intellectually, to the Great Moslem father-land, of which the capital is Mecca, and whose ruler theoretically and accepted...is the commander of the Faithful."[3]

"Next to the act of testifying to the unity of God, the Koran is the great bond of Islam. No matter from what race the convert may have come, no matter what language he may speak, he must learn in Arabic and repeat [illegible] portions of the Koran, in every act of public worship"

1. Goldsack-Muhammadan Traditions, p. [illegible]
2. (i) Blair-Sources of Islam, p. [illegible]
   (ii) Sell-Faith of Islam, p. [illegible]
3. Andre Servier-Islam and the Psychology of the [illegible] p. [illegible]
4. [illegible]

Hazrat Mohammad is dead, but he lives in the Koran, and to every Musalman, through the Koran.

The Scripture overcomes the distance of time and space. Past and present, near and far agree in submitting to its authority and thereby come in contact together and unite.

The individual has his fleeting moods, the nation has its crazy moments, and an anchor-sheet is required to keep them steady. The Scripture in its trumpet voice calls all of them to the prophets' high-way which is ever the same.

"Men may come and men may go,
But I go on for ever."

Would it be that the present-day Hindus and Parsis would realise the value of the Scripture as their forefathers did of yore.

The Taittiriya Aranyaka says, (2-15) स्वाध्यायो अध्येतव्यः "Study your Scriptures." Manu says, अध्ययनं ब्रह्मयज्ञः "Study of the Scripture is Divine service." The Grihya Sutra says, अहर् अहर् संध्याम् उपासीत "Perform Sandhya (meditation of Scripture) every day." And the Gita lays down the study of the Scripture as an essential discipline.

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते । *Gita*, 17-15.

In our own times, Maharshi Dayananda Saraswati realised the indispensability of the unity of the Scripture for the sake of the unity of the Nation, and re-iterated this advice as often as he could. "Back to the Vedas" was the clarion call that he sounded to the nation. It was the sole aim of his life, and it was by this means that he hoped to hold all the Aryans close together, for all of them professed allegiance to Vedas.

In this matter Maharshi Dayananda rightly felt the pulse of the nation. And the result is not far to seek. For though the religious and social programme of the Arya Samaj and the Brahmo Samaj (in such matters as monotheism, non-idolatry, widow marriage, untouchability etc.)

are exactly similar, the Arya Samaj is spreading throughout all the Provinces of India and even outside India, while the Brahmo Samaj is dwindling away even in the province of its birth. That is exactly because the Arya Samaj has got a Scripture and the Brahmo Samaj has not. So far as the individual is concerned, he may not require any Scripture for his spiritual growth, and may even consider the acceptance of a Scripture, as inconsistent with the freedom of thought, but so far as the nation is concerned, there cannot be two opinions that a National-Church without a National Scripture is an impossibility.

No doubt the Upanayana (उपनयन) ceremony for the Hindu, and the Navajat (नवजात) ceremony for the Parsi, had originally been devised in order to initiate them into the Veda. But the matter was left there, and gradually things have come to such a pass, that the daily prayer of the Hindus and the Parsis are full of Puranic (Yastic for the Parsi) matters, and the Vedic (Yasnic for the Parsi) Mantrams have been ousted. One need not enter into the question of the comparative worth of the Vedic and the Puranic Mantrams, but there is little doubt that such substitution of Vedic Mantrams, by other litanies, defeats the purpose of the Scripture, by destroying its unity.

The Scripture is the bond of the Church, the cement that holds all the units together. It is devotion to the same Scripture that makes the brotherhood of Islam the strongest of its kind. It is lack of this devotion in actual fact, as distinct from scholastic theory, that makes the Hindu and the Parsi helpless as the lamb.

Ganadhara Guru Govinda Sinha diagnosed the cause of this weakness as nobody else had done. He wanted to make a lion out of the lamb.

मेंढो को मै शेर बनाऊँ।
राटनके संग रङ्क लडाउँ॥ *Rahet-Namah.*

And so he made the Scripture supreme above all, the Arbiter of the National Destiny.

आज्ञा भयी अकालकी तभि चलाया पन्थ।
सब शिखोंका हुकम है गुरु मानिये ग्रन्थ॥ *Pantha-Prakas.*

He founded Sinha-Sangat or the Brother-hood of Lions. This he could do, for he alone knew that the Scripture constitutes the real basis of true Nationalism.

Guru Govinda brought into existence a Religion, that out-bade Islam in the matter of devotion to the Scripture.

गुरुग्रन्थको मानियो प्रकट गुरुका देह ।
यिनका हृद शुद्ध है खोज शब्दमे लेह ॥ *Pantha-Prakas.*

The Guru Grantha occupies a more important place in the Gurudwara, than the Koran does in the Mosque. The consequence was not far to seek. As a community the Sikh became better organised than the Musalman, and was able to shake him off the ground. Though originally recruited from Hindus, and though a merely handful in number, what a world of difference now exists between the Hindus and the Sikhs. One tempts the bully—nay makes him. The other cows him down. This is all due to the greater organisation of the Sikh, brought about by the united devotion to the Common Scripture.

The necessity of the Swadhyaya (Scripture) for the individual had been recognised to a certain extent by the Hindu and the Parsi. But there was no place for the Swadhyaya in the collective life of the community. Guru Govinda made a place for it there, as he revived the congregational Prayer of the Diwan.

The Hindus and Parsis had lost all memory of Congregational Prayer or congregational "sessions" (सत्र, Satra), as they were called. Yet nothing else can generate communal solidarity to such a great extent. Congregational prayer may be said to be the soul of the Church. Guru Govinda revived the system, and thereby breathed new life into the dead bones of the Vedic Church.

Guru Govinda is the Prophet of Unity. And Sangha or Organisation is the special feature of the Sikh cult. Organisation is power, and it is organisation that has made the Sikh so powerful. Though the Sikhs do not, even now

exceed forty lacs in number, they succeeded so much, that the Moghal lost his empire, the Pathan was confined to his home, and the British still remembers with a shudder, the issues of Chilianwala

There are various forces in the society pulling at different directions They neutralise each other Organisation consists in co ordinating them and bringing them to flow in the same channel, so that instead of counter acting each other, they converge together to form a grèat current Submission to the same central authority is the essence of Organisation No other religion has succeeded in creating a spirit of willing submission to the central authority to such an extent as the Sikh has done

The Scripture constitutes that central authority Loyalty to the common Scripture is the source of strength of a religious confederacy Guru Govinda had learnt the secret in no time, and taught it to the Hindus and Parsis

Guru Govinda sounded the call of Unity in the name of "One God, and one Scripture" The Hindus and the Parsis heard his trumpet-call and united to form a nation That marks the superiority of Guru Govinda Shivaji or Rana Pratap had founded empires, but did not create a nation Guru Govinda did He laid down the principles that did and can make a nation The empires that Shivaji founded or Rana Pratap ruled, died with them The principles that Guru Govinda laid dówn, will for ever teach a down-trodden nation as to how to gain the strength necessary to assert itself

The main principle laid down by Guru Govinda—his last advice to the Sikhs just before his great departure, is submission to the Scripture

आज्ञा भयी अकालकी तबहि चलाया पन्थ।
सब सिखोंका हुकम है गुरु मांनिये ग्रन्थ॥

Pantha-Prakas

Now what is the Common Scripture of the Aryans? "The Veda" would be the unanimous reply

It is thus that Manu says that if a man takes to reading other books, before he has learnt the Veda, he behaves no better than a Śudra.

यो अनधीत्य द्विजो वेदम् अन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वम् आशु गच्छति सान्वयः ॥

Manu, 2-108.

Guru Govinda also has said—

ब्रह्मा चारहि वेद बनाये ॥
सर्व लोक तिह करम चलाये ॥ *Bicitra Natak*.

"God created the Vedas. All the world derives its ways from them."

B. THE VEDA—WHAT IT IS?

The Veda is the oldest book in the literature of the world, the most ancient record of human civilisation, religion and literature. "This claim cannot be disputed by the Egyptian monumental records, and papyras-rolls or even by the cueniform inscriptions, tablet-libraries, or long literature of the Assyrians. Even if their antiquity is conceded, they are but fragments, whereas the Veda is a complete record."[1] The Veda is the Scripture that is common to the five Aryan churches viz., the Hindu, the Parsi, the Buddhist, the Jaina and the Sikh church.

That the Hindu holds the Veda in the highest regard, needs no mention. According to him, an atheist is not one who denies the existence of God, but one who denies the authority of the Veda "नास्तिको वेदनिन्दक".

The Parsi also takes his stand by the Veda. For what is known as the Avesta, is nothing but a part of the Veda—the Bhargava Section of the Atharva Veda.[2]

The very name Avesta, is a corruption of the word उपस्था which according to Panini means a collection of the Vedic

1. Dhirendra Pal—Religion of the Hindus, p. 1.
2. Chatterjee—Ethical Conception of the Gatha, p. 177.

Mantras[1] Maghavan Zarathustra, the prophet of the Parsis, gives to his Scripture all the names by which Veda is known viz

1 मन्त्र Yasna 28 5, 50- 7, 51 8, 44-14, 31- 6
2 श्रुति (पराश्रुती Yasna 50 8, 46 13, 46-1, 32-10, 34-15, 44-13, and श्रव) 33-4
3 आम्नाय Yasna 45 3
4 वेद् Yasna 46-2

Ahura Mazda of the Avesta is no other than Asura Varuna of the Veda As a matter of fact, Varuna is the 41st name in the list of the celebrated 101 names of Ahura Mazda[2] 124th Hymn of the 10th Mandala of the Rig Veda describes the conversion of a person from the Asura-cult (Pitri-Yana), to the Deva-cult (Deva Yana) But both Deva-Yana and the Pitri-Yana are the two sections of the same church, and the Veda is the Scripture that is common to both, just as Rudra, the common Lord, is both a Deva and an Asura

यक्ष्वा महे सोमनसाय रुद्रम् ।
नमोभिर् देवम् असुरं दुवस्य ॥ *Rig* 5-42 11

"For true peace of mind, worship Rudra serve with obedience Him, who is both Deva (corporal) and Asura (incorporal) "

Let us then turn to the Buddhists and the Jainas Popularly these two cults are supposed to be un-Vedic, to be a revolt against the rigidity of the Veda But their atheism (the sub-godliness of Buddhism, and the super-godliness of Jinism) which is pitted up as the sure indication of their heterodoxy, is not altogether unheard of in the strains of the Veda

नेन्द्रो अस्तीति नेम उत्व आह ।
क ईम् ददर्श कम् अभिष्टवाम ॥ *Rig* 8 100 3

"Some say that God does not exist Did anybody ever see Him? Whom then to praise?"

1 उपान् मन्त्रकरणे—Panini, 1-3-35
2 (1) Iran League Quarterly—April 1933 p 178
(2) Anklesaria—यनम्ब या नीरतं, p 25

Buddhism and Jinism are anticipated by the Veda, and they may very well seek the support of the Veda. As a matter of fact, even in the popular estimate, the revolt is not so much against the Veda itself, as against the interpretation of the Veda.

"Most significant it is, that even the Buddhists (and the Jainas) who deny the authority of the Veda, yet concede that it was originally given or 'created' by God Brahman. Only, they add, it has been falsified by the Brahmins and therefore contains many errors."[1]

The hold of the Veda on the Sikhs is by no means negligible. No doubt Sikhism has, by those who presume to speak without knowing its inner spirit, been stigmatised as a form of Islam, bereft of cow-slaughter and circumcision,[2] but that need not divert our attention from the scene in the Gurudwara of Conjivaram, where on the altar, the Vedic ceremony of 'Homa' is regularly performed to the Guru Grantha.[3]

As a matter of fact, Guru Govinda Sinha, the great prophet of Sikhism, declared that the Veda is the source of all the cults,

ब्रह्मा चार हि वेद बनाये ।
सर्व लोक तिह करम चलाये ॥ *Bichitra Natak.*

and that the reformation of Guru Nanak aimed at establishing the pure religion of the Veda.

यिनै वेद पठ्यो सो बेदि कहाये ।
तिनै धरमके करम निजै चलाये ॥ *Bichitra Natak.*

"Because of his proficiency in Veda, Nanak came to be known as a Vedi. And he reformed religion accordingly."

1. Winternitz—A History of Indian Literature, Vol. I, p. 55.
2. Vide (i) Raja Gopal Chariar—The Vaisnava Reformers of India, p. 118.
   (ii) Vaswani—In the Sikh Sanctuary, p. 84.
3. Farquhar—Modern Religious Movements in India, p. 338.

Thus all the five sects of the Aryan church are based on the Veda, and it is desirable that every member of any of these five sects, has some acquaintance with the Veda in original Here is an attempt to meet the need, to present some of the best Riks (slokas) of the Veda as an elementary (and to a certain extent indispensable) course of study for every individual Arya to take up

It may be noted at the outset that the Veda does not deal with religious matters alone It sometimes tells of (1) Historical facts, such as the battles of Abhyavarti and Kavi (Emperors of Iran) with Divodasa and Sudasa (Emperors of India),[1] (2) Economic matters, such as the different vocations followed by the members of the same family,[2] (3) Social functions, such as wedding and funeral,[3] (4) Social problems e g , the caste system and celebacy,[4] (5) Social evils, e g , gambling,[5] (6) Natural objects e g serpent or frogs,[6] (7) Natural phenomena e g , storms and showers,[7] (8) Astronomical facts (in allegory) e g., the autumnal equinox,[8] and (9) Pure romances such as the courtship between Pururavas and his Afgan consort Urvasi [9]

Those who seek to find lofty thought in every sloka of the Veda, are bound to be dis-appointed It is only the religious Riks, the Riks that give the spirit strength to fight the flesh, that are important In this view of the matter viz that there are also non-religious Riks in the Veda, the study of the whole of the Veda is not incumbent A collection of the religious Riks is more suitable for the busy modern man

The best religious Riks have been collected here, and what is perhaps more useful, is that they have been arranged on the principles of Karma, Bhakti and Jnana Yogas

Corresponding to the three faculties of the mind viz, Willing, Feeling and Knowing, there are three ways of Self-

1 Rig-Veda— 7-8-31, 6-27-1, 6-27-5, 7-18-8
2 Do — 9-112 3 Rig Veda—10-85, 10-14
4 Do —10-90, 10-10 5 Do —10-34
6 Do — 1-191, 7-103 7 Do —10-168, 5-5?
8 Do —10 86 9 Do —10-73

realisation viz., Karma Yoga (Ethical), Bhakti Yoga (Devotional) and Jnana Yoya (Metaphysical) paths. It is the clear enunciation of these three principles, that made the Gita what it is, viz., the best presentation of the Vedic Religion.

It should be noted that of the five sects of the Vedic church, Budhism took solely to Karma Yoga or Ethics. Thus it is sub-godly. Duty is its main concern and with Duty it is busy. It does not go up to the idea of God.

Jinism took to Jnana-Yoga or Metaphysics. It has outgrown the necessity of worshipping God and is concerned with obliterating the distinction between the self and the Self (the Individual and the Absolute), between 'Atma' and 'Paramatma'. It is supergodly.

Hinduism, Parsi-ism and Sikhism are cults of devotion. Hinduism lays stress on the concrete or Iconic aspect, Parsi-ism is on the Abstract or an-Iconic aspect of worship, and Sikhism combines the two. It permits the Hindu form of worship in private life, but insists on the Parsi form in public worship.

Thus an arrangement of the Riks on the principles of Karma, Bhakti and Jnana Yogas, is calculated to serve the needs of all the five sects of the Vedanta Religion.

All composition may be divided into three classes and must belong to one or other of these three, viz., Prose, Poetry and Song. The Veda is thus divided into three books, viz:

(1) The Book of Prose, or the Yajus;
(2) The Book of Poetry or the Rik; and
(3) The Book of Songs or the Saman.[1]

On account of this tripartite division, the Veda is known as Trayi[2] or the Great Triad. The Amara Kosa calls it

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1. (i) तेषां ऋग् यत्र अर्थवशेन पादव्यवस्था । (2–1–32)
गीतिषु समाख्या (2–1–33) शेषे यजुः शब्दः । (2–1–34).
Jaimini—Pūrva Mīmānsa.

(ii) ऋक्पादवद्भ्यो गीतस्त साम, गद्यं यजुर् मन्त्रः ।
चतुर्ष्वपि हि वेदेषु त्रिधेव विनियुज्यते ॥
Shad Guru Sisya, Sarvanu Kramani Vritti (भूमिका).

2. Satapatha Brahmana, 4–6–7–1.

Trayi,[1] the Gita calls it Trayi[2], and the Buddhist gave to it the name of Tevijja,[3] &c

The Atharva Veda as the name indicates, is the Sequel to the Veda[4] It is divided into two parts,[5] the Upastha of the Bhargavas, and the Nigama of the Angirasas And on that account the Atharva Veda is called the Bhrigu-Angirasi Samhita[6] The Gopatha Brāhmana refers to the priest of the Atharva Veda as one proficient in Bhrigu-Angira[7]

At the time of the composition of the Atharva Veda the Aryans had been divided into two opposite camps—Bharga-vas and Angirasas The difference arose on the question of Image Worship

The Vedic people were accustomed to offer worship, both with the help of an image, and also without the help of any They conceived God to be corporal as well as incorporal, and therefore called Him both Deva and Asura What is now-a-days known as Idolatry and Iconoclasm, are exactly the significance of the Deva and the Asura cults The adjective 'Asura' is derived from the noun Asu (life-breath) and thus means breath-like or formless as the breath i e incorporal The word 'Deva' is derived from the root 'Div'[8] (to represent) and therefore means representative or symbolical i e corporal

In the earlier period of the Vedic age, Rudra, the Supreme Lord used to be conceived both as carnate and also as disincarnate When a symbol or image was used of Him

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1 त्रिया ऋक्सामयजुषी इति वेदास् त्रयस् त्रयी।

2 Gita, 9-20, 9-21

3 Tevijja Sutta, in Book 1 (Diggha Nikaya) of the Sutta Pitaka

4 अथ + ऋ + वनिप = अथर्व (Nighantu 5-5-13) अथ = after, ऋ = to go अथर्व = that which comes afterwards, or is a sequel

5 (i) Winternitz—Indian Literature, Vol I, p 120

(ii) Vishnu Puran—Part III, Chap 6, Sloka 9-10

6 Macdonell—History of Sanskrit Literature, p 112

7 Gopatha Brahmana, 2-2-5

8 देवो दानाद् वा द्योतनाद् वा द्युस्थानो वा भवति। —Nirukta, 7-15

he was addressed as 'Indra'. Worshipped as incorporal or formless, he was addressed as 'Varuna'. It is on this account that both the adjectives 'Deva' and 'Asura' are applied to Rudra.

यक्ष्वा महे सौमनसाय रुद्रम् ।
नमोभिर् देवम् असुरं दुवस्य ॥ *Rig Veda*, 5-42-11.

" For true peace of mind, worship Rudra. Serve with obedience Him, who is both Deva and Asura".

The Angirasas resided mostly to the east of the Indus, and Bhargavas mostly to the west. The Aryans of Aryavarta, on account of their close proximity to the Sindhu, came to be known as Sindhu or Hindu (by changing S to H, as needed by rules of Phonetics). The Aryans of Aryayana (आर्यायण = Iran) on account of their residence on the other side (पार) of the Sindhu, came to be known as पारस्य or (पारसिक) Persians.

The Asura cult, as a system, had preceded the Deva-cult.

This is the reason why the an-Iconic form of worship is in India known as पितृयान or 'the cult of the fore-fathers.' The Iconic form is called (देवयान) Deva cult. In Iran on the other hand, Deva Yana or Iconic worship is called Deva-Yasna, and an-Iconic worship as Mazda-Yasna.

The Atharva Veda is different from the Veda Trayi in origin and character.

"The Atharva Veda is a comparatively late addition to the three ancient Vedas...Rik, Yajus and Saman".[1]

"The language of the Atharva Veda is, from a grammatical point of view, decidedly later than that of the Rig Veda, but earlier than that of the Brahmanas".[2]

"The existing redactions of the Atharva Veda betray them as later than the Rig Veda redaction, by the character

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1. Griffith—The Hymns of the Atharva Veda, Preface, p. iii.
2. Macdonell—History of Sanskrit Literature, p. 196.

of the variants in those Mantras which they share with the Rig Veda."[1]

The two striking features about the metre of the Atharva Veda are (1) extreme irregularity, and (2) predominance of Anustubha stanza. The stanzas in Gayatri and Tristubh are comparatively rare, the Atharva Veda in this respect presenting a sharp contrast with the Rig Veda.[2]

The Mahabharata also narrates the story as to how the Atharva Veda obtained the status of a Veda, through the grace of Indra.

अथर्वाङ्गिरसां नाम वेदे अस्मिन् वे भविष्यति।

Udyoga Parva, 18-7

The original Veda must have been pre-existent in order to induce a desire to emulate its dignity.

The previous existence of the Veda Trayi is also proved by the Angirasa Veda, definitely citing their names.

(1) यत्रवेय प्रथमजा ऋच साम यजुर् मही।

Angirasa Veda, 10 7 14

(2) ऋच सामानि छन्दांसि पुराण यजुपासह।

Angirasa Veda 1 7-24

Thus the Atharva Veda is subsequent to the Veda Trayi in origin. It is also different from them in the nature of its contents.

"The difference of nomenclature between the three Vedas on the one side and the Atharvan on the other, is an important and profound one in the history of Vedic literature. We are led to two main divisions of Vedic literature: the three Vedas with their Soma sacrifices, and the Atharva Veda with the house ceremonies."[3]

"The homely practices of the Atharva Veda may have been in charge of the *Fire priests* (Athar vans) in distinction from Soma priests."[4]

1 Bloomfield—Hymns of the Atharva Veda, Introduction, p 31

2 Whitney—Atharva Veda, Introduction, p 126

3 Bloomfield—Atharva Veda and Gopatha Brahmana, p 2

4 Ibid, p 9

Whatever may be this due to, in the early days of every literature, poetry outgrows prose. One of the reasons may be that it is easier to recollect poetry and to transmit it to the succeeding generation. This was not a small consideration in those days when the art of writing, not to say of printing, was yet to be known. Be the reason what it may, the Yajus or the prose portion of the Veda, is incomparably small. The whole of the independent portion of the Yajus Veda would not exceed even one hundred sentences. Similarly the domain of poetry and that of song overlap each other, for poetry put to tune, is song. Thus these two varieties of composition coalesce. If one would count those verses of the Sama Veda, which for some reason or other do not find a place in the body of the Rig Veda, their number would not exceed 75 stanzas.[1] The Rig Veda alone is an independent composition ; the other two books were compiled for liturgical purposes.

"The Rig Veda is original and historical, the other two Saman and Yajus, are merely liturgical compilation."[2]

Thus though consisting of three books, viz: Yajus, Rik and Saman, it is to the Rig Veda or the Book of Poetry, that the name 'Veda' primarily applies. It is the Veda par excellence.

The Rig Veda consists of 1017 hymns. These hymns are of different length. Some of the hymns consist of 3 or 4 stanzas only, while others go up to the length of 40 or 50 stanzas. The volume of the Rig Veda is pretty large......... being equal to the surviving poems of Homer.[3]

The Veda is predominantly religious. That is to say, the seers of the Veda recognize a Higher Being who is the source of all that is best in man, and to whom they turn for uplift and redemption. The majority of the hymns in the Veda are prayers to God,[4] and are intended to be used as litanies in Divine Service.

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1. Macdonell—History of Sanskrit Literature, p. 171.
2. Griffith—Hymns of the Atharva Veda, Preface, p. 2.
3. Macdonell—History of Sanskrit Literature, p. 1.
4. Ghate—Lectures on Rig-Veda, p. 123.

Religion is the call to man to raise him above himself "There has always been a divine discontent in the heart of man, which has never rested content with the world and what it offers" and religion asks man to soar higher and higher

Religious discipl ne may be divided into three parts, (i) devotion to Duty, (ii) devotion to God, and (iii) devotion to the Infinite

According to the Indian nomenclature, these are known as Karma Yoga, Bhakti Yoga and Jnana Yoga respectively

All the three Yogas–Karma, Bhakti and Jnana, are found outlined in the Veda, and all of them may be traced there Thus the Rigveda says

(a) यज्ञेन यज्ञम् अयजन्त देवास् ।
तानि धर्माणि प्रथमानि आसन् ॥

Rig Veda, 1–164 50

All the super-men used to do Duty for the sake of Duty, and that is the Supreme Law of Life "Duty for the sake of Duty, and not for the sake of pleasure" which is the fundamental Law of Ethics, is stated here as a basic truth This is Karma Yoga

(b) आहि ष्मा सूनवे पिता,
आपिर् यजत्यापये, सखा सख्ये वरेण्य ।

Rig Veda, 1–26–3.

"You are like the Father to son a Kith to a Kith, and a Friend to Friend"

Rig Veda here lays down the fundamental truth of Bhakti Yoga, that God is accessible only through love, and that love implies reciprocation

(c) अहम् मनुर् अभवम् सूर्यश्चाहम् ।
कक्षीवान् ऋषिर् अस्मि विप्र ॥

Rig Veda, 4–26–1

"I am Manu, and I am the Sun, and I am wise sage Kakshivan"

The underlying unity of all objects is the fundamental truth of Jnana Yoga All beings are equally the expressions

of the same Infinite. Thus the Sun, the Himalaya or Sage Kakshivan, are different phases of the same entity. Every one of us is an expression of the same Reality, for Reality is one. This gave raise to the celebrated 'सोऽहं वाद' (I am the Absolute) of the Jnana Yogins, and the Rig Veda enunciates the principles here.

The truth has been stated very tersely in the Pancadasi-Karika:

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थ-कोटिभिः ।

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः ॥

"I shall tell you in a line, the truth of a thousand books: 'The Absolute is the only Reality. All else is unreal. One should see the Absolute in his self'."

Duty is the fundamental truth of Karma Yoga, Love, of Bhakti Yoga, and Freedom of Jnana Yoga. All these ends are pointed out in the Veda. Thus the Veda contains the essence of all the three Yogas. This is what makes the position of the Veda quite unique. It is not that the Veda does not contain anything common-place or trite. But at the same time one should not forget that the Veda is the source of the Gita, and that the Gita is the quintessence of the Upanisads. The philosophical discussions of the Twentieth Century have not outgrown the Veda and made it out of date. Of course, even if the Veda ever loses its practical interest, a historical interest, as the earliest book of mankind, will always attach to it. But as a hand-book for teaching the essential elements of Religion, the Veda (or rather a collection of its selected hymns) has still got its utility. The principles taught in the Veda still hold good, for they are eternal truths.

What is known as Buddhism is typical Karma Yoga. It knows 'Duty', and Duty alone and has little need of God. "Whether there is a God or there is none, a man has got to do his Duty, it is not for him to evade it, and it is through Duty that he can hope to serve God." This is what Gautama Buddha taught.

What is known as Jinism is the type of Jnana Yoga It knows no personal God—a God who is the source of light alone, but not of darkness Such a God would be a limited God, a God who does not exist everywhere Thus the Jainas worship the God in whom all attributes cohere He cannot be said to possess any particular attribute more than any other He is above all attributes He has no attribute.

This attitude of the Jainas (and the Saivas) has called for pungent remarks from the Christian Missionaries, that the Hindus worship a 'dead God,' and inert God, lying inactive with whom living communion is not intended

Whatever force this accusation may have got, it is to be noted that Jinism is only one of three disciplines (Karma, Bhakti and Jnana) prescribed by the Veda The criticism of the Christian Missionary has no application to the Bhakti Yoga cult of the Veda

The Bhakti Yoga of the Vedic Church is concerned with a personal God, as much as any other religion of the world may be Both Mazda and Vishnu are personal Gods, personal without doubt And though the two branches of the Vedic Church had taken up quite opposite points of view regarding the necessity of a symbol in performing the worship of God, both of them agree in the fundamental point that personal God alone can be the object of worship

It is to be noted that the Vedic culture recognises all the three disciplines, Karma (duty), Bhakti (devotion) and Jnana (Absolutism) It does not castigate the Buddhistic section as atheistic, or the Jinistic section as pantheistic It does not consider the Buddhist and the Jinist Church as outside the pale of Religion Buddhism and Jinism operate to uplift humanity, they are also phases of the spiritual nature of man and the Vedanta considers each of them also to be as good a religion as any other Speaking orthodoxically Jinism would be the Saiva cult, and Buddhism the cult of Ganapati

But this is far from being the case with non-Vedic civilisation. They recognize only one phase of religious culture viz., the Bhakti Yoga. Judaism, Christianity and Islam, are all phases of Bhakti Yoga. Pure Karma Yoga and pure Jnana Yoga are unknown to them.

In a sense Bhakti Yoga is the proper scope of Religion. Buddhism does not go up to the conception of God. It is subgodly. Jinism has transcended the conception of God...it is super-godly.

There are said to be five sects in the Aryan religion viz. Saura, Sakta, Saiva, Vaishnava and Ganapatya. The cult of Ganapati, like that of Gautama Buddha, is pure Karma Yoga. Calm and quiet, Ganapati (Leader of the Mass) is as democratic as the Tathagata. Ethics precedes true Religion: one must start with homage to Ganapati.

Saivaism, like Jinism, is the cult of Jnana Yoga. It begins where Religion ends, where the personal God coalesces into the Impersonal Brahma. The solitary Digambara Jaina hermit, should be distinguished from the social Buddhist cenobite.

Buddhism and Jinism, the Ganapatya and the Saiva cults, are somewhat different from what we normally understand by the term Religion, viz. worship of God. The Śaura, the Sakta, and the Vaishnava cults, represent the normal type of Religion.

The Sauras are the an-iconic Parsis, who face to the Sun, as the quibla of their prayer. The Vaishnavas are the iconic Hindus, of whom Vishnu is the chief God. The Saktas are the militant Sikhs who represent a combination of two cults, the Saura and the Vaishnavas (the Parsi and the Hindu). The Buddhists, the Jains, the Hindus, the Parsis, and the Sikhs, are then the five great limbs of the Aryan Body Religious. The Scripture that is common to all of them, is the Veda. If all the five sects of the Aryan Church are to be held together, then the Guru-Grantha or the National Scripture, may not leave out of account, the Mother of all the Books i. e., the Veda (and her noblest product, the Gita).

It is said that the key to the interpretation of the Veda is still wanting "The Vedic studies are still far from the goal The etymological theories on which many of Maxmuller's results were based, and his Aryan theory, have been swept away, but his Vedic theories are still a mirage for English-speaking students Even Mr Tilak's theories, however revolutionary in some respect, rest fundamentally on the view that we are to look for what Macdonell calls 'a physical basis' in explaining any particular divinity This looks like a case of stale-mate when no theory can claim general acceptance Even when we think of German scholars Ludwig, Kaegi, Pischel, Geldner Oldenburg or of the French School, Bergaingne, Regnand, Henry, it cannot be said that the Vedic studies are in a healthy state Anything therefore that will rouse complacent dogmatism and send scholars back to a renewed study of the text with perhaps a new key, (or as Dr Rele expressess it) a new angle of vision, is to be welcomed Dr Rele's work will help the scholars of India to realise as we are learning in the west that the great problem is not yet solved Its independent outlook and new theories may point out a way of advance which has so far eluded our view' Rele—Vedic Gods

(Foreword by Edward J Thomas)

The key is said to be wanting mainly because of the apparent polytheism in the Veda, suggested by the worship, of Dual gods such as Indra and Varuna, or Mitra and Varuna or the two Aswins It is supposed that after the idea of monotheism has once been reached, it is unlikely that people would again revert to the folly of polytheism

There is a clear note of pure monotheism in the Veda

एक सद् विप्रा बहुधा वदन्ति ।

अग्निं यम मातरिश्वानम् आहु ॥ *Rig Veda*, 1-164-46

' He is one, sages call Him by different names such as Agni, Yama or Matariswan "

The monotheism of this and such other passages as एको विश्वस्य भुवनस्य राजा । Rig Veda 3-46-2, and specially of महत् देवानाम् असुरत्वम् एकम् । Rig Veda, 3-55, is unquestionable

Yet it does not appear how after having reached to the worship of one God, the Veda could climb down to polytheism again. The polytheism has thus rightly been *suspected to be only* apparent, but *it has not yet been explained* how.

It has been said that the use of many names does not necessarily imply many gods. Some of the many names may be explained by the theory, that two gods originally belonging to two different peoples, came to be identified with each other, when these two people coalesced politically. The two different names used by those two clans were retained, but they were applied to one and the same deity. Thus Pushan of the Medes, seems to have combined with Bhaga of the Persians. Pushan is called an Asura (Rig Veda, 5-54-11) and god of Iran (Rig Veda 6-58-4), while Bhaga is mentioned in the inscriptions of Darius.[1]

Some of the other names may be explained on the principle of religious synonyms. Just as many secular objects have got more than one name, and one of such names lays stress on some one aspect of the thing, and another name on another aspect, so also is the case with the names of the Divine Being. Thus the name 'सविता' lays stress on the fact that He created the universe, and 'प्रजापति' on the fact that He is the lord of all. Matariswan lays stress on His mercy, and Vivaswan on His glory.

No doubt, a good many of the many names originated in this way. But can we assert that all the names that the Veda applies to God, originated this-wise?

The difficulty comes in when two deities are invoked at the same time (in the same rik) and the Dual number is used of them. That seems a hard nut to crack.

With all humility I would attempt an explanation and refer to the Indo-Iranian partnership. At the time of the composition of the Veda, the Indians and the Iranians formed one people. The Indians adopted the Iconic form of worship, otherwise call 'Deva-Yana,' and the Iranians

1. Browne—Literary History of Persia, Vol. I.

adopted the an-Iconic form of worship, otherwise call 'Pitri Yana'

As the Veda was the joint property of both these people it upholds both the cults Thus it applies to the Lord, both the adjectives Deva and Asura

यक्ष्वा महे सोमनसाय रुद्रम् ।
नमोभिर् देवम् असुर दुवस्य ॥ *Rig Veda*, 5-42 11.

The supreme Lord, who is both Deva and Asura, was called by the name of Rudra

In His incarnate aspect He was called Indra, and in His disincarnate aspect He was called Varuna

The name Indra however gave way to Vishnu in a later period

आ यो विवाय सचथाय दव्य ।
इन्द्राय विष्णु सुकृते सुकृत्तर ॥

Rig Veda, 1-156-5

"*Vishnu approached Indra for union* The godlier came to the godly'

And the name Varuna gave way to Vedhas (Mazda)

विदुष्टे विश्वा भुवनानि तस्य ।
ता प्रब्रवीषि वरुणाय वेध ॥ *Rig Veda*, 4-42-7

"All the world knows this that they give to Varuna the name of Mazda"

But that Indra and Varuna represented the two aspects of the same Divine Being was never forgotten Thus He was playfully said to be Two in-One and One in-Two

As Two in-One, He was called by the name of Mitra, and as One-in-Two by the name of Aswin

These Aryas took a delight in thinking Him in this dual aspect viz as One-in-Two and as Two-in-One This spirit finds an expression in the worship of dual gods—one of them (by whatever name called) represents Indra, the physical, and the other one represents Varuna, the moral God

And these are the principal names that are applied to God in the Veda:

Rudra or the original Lord.

Indra (Vishnu) or the Lord of the Body.

Varuna (Mazda) or the Lord of the Soul.

Mitra—Two-in-One.

Nasatyau—One-in-Two.

That these are the main names of the Indo-Iranians would appear from the fact that they, and they alone are used in the famous Boghaz Kui inscription of the 14th century B. C.

मित्रस्य इलानि, वरुणस्य इलानि,
इन्द्र इलानि, नासत्यौ अन्य ।[1]

Thus the worship of dual gods in the Veda is not an indication of polytheism. It merely points to the existence of two different sects in the Vedic church—one given to the Iconic and the other to the an-Iconic form of worship.

It should, however, be noted that the three limbs of the sacrifice viz. (1) the Priest, (2) Fire and (3) the Libation have also been sometimes euphemistically called 'God'. Priest is the 'Brihaspati' and the 'Brahmanaspati' is equal to God. And the libation (Soma) is nearly god, while fire in its three aspects (1) Sun–Surya, (2) Lighting—'Parjanya' and (3) Fire (Agni) is also said to be god.

We would not thus miss the import of the Veda if we remember that Rudra is the supreme God of the Veda, and Indra (Vishnu) and Varuna (Medhas) are His two aspects incarnate and disincarnate. Jointly they were called either (1) Mitra,[2] or (2) Aswin, according as their association was looked at from two different angles of vision. They might be thought of as forming One-in-Two, or Two-in-One.

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1. (i) Griswold—God Varuna in the Rig Veda, p. 29.
   (ii) Griswold—The Religion of the Rig Veda, p. 114.
   (iii) Bloomfield—Religion of the Veda, p. 121.

2. Sometimes Indra is named, and the Varuna aspect is denoted by the word Mitra. At other times Varuna is named, and the Indra aspect is denoted by the word Mitra.

As Two-in-One the name of Mitra was given to them, and so One-in-Two, the name Aswin

The charge of fetichism against the Veda, that it worships natural objects like the Sun and the Moon, is puerile These are only so many pegs for the Vedic Rishi, to hang his theological ideas on For the attitude of worshipping mighty objects like the Sun and the Moon is understandable, but there could be no sense in offering homage to the pestle-mortar or the ploughshare which man has made, unless we admit that the Rishi wanted to create an atmosphere of religious consciousness on all occasions

Another objection against the Veda is its bulk It is much too big to be kept in memory effectively Thus for a large majority of the people, a selection must be made—a selection of the essential and important Riks

An attempt has been made here to make a collection of all the fundamental Riks and arrange them on the principles of Karma, Bhakti and Jnana Yoga It is desirable that a hand-book of Vedic Riks should supercede all other books of hymns that are current in the Vedic Churches, and whose existence serves merely to divide the much divided Aryans still further The other hymn-books may supplement, but should never be allowed to supplant a *Vaidik Gita* To have too many Scriptures is as bad as having none at all To have two generals on the battlefield, is disastrous It is far better to have the undivided command of one general even though he may be less illustrious

It is said that "the ancient Hindu Mind acknowledged all the Gods, but not the Supreme God"[1] *That is true of the* Scripture as well Every book was a scripture to them—up to the verses of Satya Pir, but there was not a supreme Scripture. Thus instead of strengthening the nation the Scriptures only served to weaken it The time is now [illegible] when a hand-book of Vedic Rik, i.e. Guru Gran[illegible] [illegible] from the Veda, would enable the vision of Guru Gov[illegible] come true Collectively [illegible] the Hindu [illegible]

1 Farquhar—O[illegible] [illegible] Literature [illegible]

religion and the Sikh *practises* it. Thus the Hindu does not count, whereas the Sikh does. And the Sikh will teach his fellow-brothers of the same Church, to have the same regard for the common Scripture as he himself has.

समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तम् एषाम् ।
समानं मन्त्रं अभिमन्त्रये वः
समानेन वो हविषा जुहोमि ॥ *Rig Veda*, 10-191-3.

"May you have the same Scripture and the same Congregation, the same mind and the same will. I unite you together in the same hymn and the same libation."

It would be the height of presumption on the part of anybody, and undoubtedly so for me, to claim that the anthology made by him is the best collection. But I beg to submit that I present a frame-work that may be found very convenient for collecting other Riks for a scripture of daily study.

The book is divided into 15 chapters corresponding to the fifteen *tithis* of the fortnight. One chapter of this prayer book may be studied on each tithi. The number of the Riks in each chapter has been limited more or less to thirty stanzas, so that they may not tire out, at least not the weaker brother, one who is weak by nature or by circumstances. The bearing of the Rik on either the Karma, the Bhakti or the Jnana Yoga has been attempted to be pointed out. Scholars having a deeper and wider knowledge of the Veda, would be in a position to substitute a particular Rik in any chapter by a better one, but it will perhaps not be necessary to change the frame-work.

I did what my small ability allowed me to do, to put in a handy form a collection of some of the best Veda-Mantrams. It is for scholars to utilise the book for what it is worth. I am aware of the possibility of an objection on the score that Riks (stanzas) belonging to two or more suktas have been grouped together in this book in the same chapter. To the orthodox reader this amounts to an

act of sacrilege, while to the modern critic, this is equal to destroying the context But the objection is not as formidable as it looks to be For it should not be forgotten that the present arrangement of the Vedic text, is only the last of the arrangements It is not the *only* arrangement According to the puranic tradition, the disciples of Vyasa made different arrangements of the hymns According to the Vedic traditions there were different readings following different Śākhās and Charanas The current opinion is that the present arrangement was made by Rishi Dwaipayana, and that is why he was called Veda Vyasa The modern reader need not ridicule the tradition All the Riks of the Veda do not belong to the same age Some of them belong to the period when the Indians and the Iranians still formed the same people This is why 'Asura' is a term of honour in the early books of the Rig Veda Savants like Tilak go further and hold, that some Riks belong to the arctic age, i e., as early as the 4th millenium B C Later Riks, however, belong to the period of the Mahabharata War There is clear reference to Maharaja Parikshit in the last (20th) book of the Atharva Angirasa Veda [1] Reference to Parikshit proves that the extant arrangement was made somewhere near about his reign, so that the hand of Dwaipayana may not be invisible Mahabharata war is, on astronomical grounds, held to have taken place in the 15th century B C In any case it was considerably later than the Indo-Iranian War, which in the Veda, is called Dasarajna, or the War of the Ten Kings It is unreasonable to think that the Riks were hanging loose for about two thousand years till Veda Vyasa made the present redaction in the time of Parikshit. There must have been previous redactions What guarantee is there, that in the early redactions as well the same grouping of the Riks had been prevalent as we find existent in

1 कतरत् ते आहराणि दधि मन्थां परिस्रुतम्।
जाया पतिं विपृच्छति राष्ट्रे राज्ञः परिक्षितः ॥

Atharva Angirasa Veda, 20

In the land of king Parikshit, the wife asks the
'How much of good fresh curd is thy need?'

the present redaction? That is merely a probability, and the words of Professor Whitney would bring the reader to hesitate whether there is any point in sticking to the beaten track. "However diverse in subject matter two successive suktas may be, we rightly expect *unity of subject* within the limits of what is truly one and the same sukta. It is this inherent unity of the subject which justifies their inclusion into the same sukta".[1] Thus the unity of the subject is the only criterion for determining the integrity of a hymn. Without such re-arrangement based on the unity of thought, the Veda would never come to be popular. For highly philosophical Riks are sometimas found bracketted together, with merely a trifling or a commonplace one. It is desirable to bring the wheats together, so that time may not be lost on the tare.

A selection of the Vedic Riks—as a hand-book for one and all to be used in daily prayer, is an imperative necessity. May such a selection unite all the five limbs of the Vedic Church.

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

Santi Parva, 238–79.

A knowledge of the Veda is the first step towards God-realisation.

C. THE SCHEME OF CHAPTERS IN THE VAIDIK GITA

There are 15 chapters in this hand-book: one chapter for each tithi, and a prologue and an epilogue. The prologue is named Veda-Bijam or 'the Seed of the Veda' and, as the name indicates, is a synopsis of the Religious Philosophy of the Veda. It contains the gist of the Veda, being a collection of all the important and essential Riks.

It starts with the problem of creation, as to how the manifold evolved out of that original 'One', at the urge of desire (काम). It states that the problem is much too deep for human intellect and would have caused nothing

1. Whitney—Atharva Veda (Introduction).

but bewilderment, had not the moral sense of man come to his relief, by reminding him of the dignity that the possession of conscience entitles him to For conscience makes man a co-sharer in the divine life

Conscience asks us to do (and hear, and see) only what is '*good*. It teaches us what is right and what is wrong It is the Inner light, with whose help one can cross the region of darkness Duty is its voice, and Duty is the premier Law of Life There are two selves in men, the Higher and the Lower, and conscience represents the attempt of the Higher self to establish its order over the Lower

Philosophically speaking there are three entities, the Lower self (the beast *in man* क्षरपुरुष), the Higher-self (the Angel in a man अक्षरपुरुष) and the Highest self (God परमपुरुष) One is the Active self, blindly following its impulses Another is the Critical self (retrospective) evaluating things, and the other One is the Comprehensive self which is the invisible root of the universe The Infinite manifests itself through the Finite, and thus Human Being is only a spark of the Divine Flame As different manifestations of the same Absolute, one can realise his identity with every other object in the universe with Manu, or Sun or Sage Kutsa or Saint *Kaksivan* He himself is the soul of the Universe

The Great Lord lives in every being and yet does not exhaust himself

He lives in the inmost heart, and it is our duty to know him He is the source of Conscience and Bliss Let us try to bring His feet out from the shoes that keep them concealed

It is no good denying the existence of God. Had there been no God, there would have been in us, no moral sense Indra has adorned us with conscience and given us a view of the highest stature that humanity may grow to

Varuna created the universe and sets a limit to it Indra and Varuna both are His names He has His eyes and ears everywhere, though He has no form He is not

embodied, yet He is the support of the Physical world. It need not, however, be considered a sin to ascribe to Him a form. For He lives in every form, and may be seen in any form.

As incarnate He is called Indra, and as disincarnate he is called Varuna. As Indra He keeps off the external foes, and as Varuna He gives strength to the spirit. On account of this double aspect, (each of which finds favour in one of the two sections of the Vedic Church), He is figuratively called a son of two mothers, or sometimes a twin.

But there is no question of plurality of Godhead. Whatever may be the name used, the same Divinity is referred to by the names used.

He is the creator of the Universe and He alone exists from the beginning. Let us worship none but Him--He Rudra, who is both carnate and disincarnate. All the ways lead to Him alone.

For there can be only one Infinite. There cannot be two Absolutes. Duality implies limitation of each of them. The Absolute contains within itself all that there is in the universe—all the things that are far or near, all the events that are past or future, and all the beings that are living, dead or unborn.

It need not be supposed to be the Static Absolute (of Sankara) but it is the Dynamic Absolute (of Hegel), still becoming. The human soul is completely under its grasp, and is unconsciously shaping itself under its pressure.

The end of Life is to know this great Truth–the relation between the Individual and the Absolute, and consciously pursue the course *of the evolution* of the soul. When one knows the goal and sees it, he can proceed with greater speed and pleasure. As one realises this truth he becomes immortal.

For he finds himself to be a comrade of God, engaged in the same task of doing good to the world, and yet like God working without purpose or attachment.

God is his friend, and as a comrade and co-worker of his friend, he also employs his energies in bringing peace and prosperity to all.

Modern Philosophy does not give us a better account of the origin of the universe, or the destiny of man. These Riks give in a nut-shell, the true Philosophy of Life—the most rational account of the Universe, and the place of man in it and his destiny. In them we can hear the sacred voice of the noble seers, whose was the first and the foremost response to the call of the Divine. The Veda-Vijam is to be recited every day. It repeats to us the highest truth–the Truth of Highest importance. It gives a glimpse of the Eternal Life, being the revelation of God to man. The rest of the Vaidik Gita may be read one Chapter a day.

CHAPTERS I–IV (KARMA YOGA)

The first four Chapters relate to Karma Yoga, that is to say the Riks that have an ethical bearing, have been collected in these chapters.

The first chapter lays down the basic principle of moral life, viz.: that there is a distinction between the Right and the Wrong, and that moral life consists in following the right and avoiding the wrong.

The only obstacle that stands in the way of our following the Right, is the desire for pleasure, and the second chapter repudiates Hedonism and asks us "to follow the Right, because it is right, in the scorn of the consequence".

The next chapter contains the root principle of the Gita, viz: that "repudiation of pleasure does not mean repudiation of activity". Moral life is nothing but a life full of all activity. It is only through action that the ideal can pass into reality, and Duty consists in doing the right action, and not in avoiding all action and resorting to monachism.

The next chapter points out the implications of [illegible] moral life, viz: the existence in us of a Higher self. [illegible] voice the conscience is. It also points out how the [illegible] selves in different individuals do [illegible]

but give the same directions to all—in Conscience they all agree. This is equal to saying that there are not different Higher Selves in different individuals, but that the same Higher self is present in us all. Thus if one follows the golden rule of "doing to others as he wills that they would do to him," he cannot commit any wrong. For when one universalises his conduct, he takes up the point of view of the Higher Self, which is the same in all individuals.

The Higher Self takes us to the gate of the religious life. For if the Higher Self is looked upon, not as an Impersonal Law, but as a Personal Being, the man has already approached the presence of God. This is the province of the Bhakti Yoga.

CHAPTERS IV—XII (BHAKTI YOGA)

These chapters relate to Bhakti Yoga or God-realisation. The method is very briefly stated by Hafiz.

हज़ुरि गर हामि खाहि ।
आज उ घायेव मशो हाफेज ॥ *Hafiz.*

Hafiz, if you want God to be present to you, never be absent from Him, or as the Gita says :—

यत् करोषि यद् अश्नासि यज् जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ *Gita*, 9-27.

"In whatever you do, whether eat, give, or sacrifice, think that it is being done for His sake".

That is the secret of leading a religious life, to think of God always and all ways.

The Vedic people looked upon God both as Incarnate and also as Disincarnate. The Incarnate God was addressed as Indra (Vishnu), and each one of the Riks of Chapter 5 serves to bring Him before one's mind's eye.

The Disincarnate God was addressed as Varuna (Mazda) and Chapter 6 relates to Him. One may repeat some one or other of these Riks during all the moments of his conscious life, in order that other thoughts may be kept away, and a

current of Godwardness continously flow in his sub-conscious mind. It is par excellance the chapter for the Parsis to recite.

The dual aspect of the Lord—his material and moral aspect, the carnate and disincarnate aspect, strongly touched the imagination of the Vedic Rishi, and there were a lot of people who were equally fond of both the phases. They revelled to think of Him in both the aspects. Some of them emphasised the doubleness of the same entity, and addressed Him as Mitra (Two-in-One), while others emphasised the unity of two aspects; and called him Aswinau (One-in-Two). Chapters 7 and 8 describe these two view-points. Wherever in the Veda there is any Rik, addressed to a Pair of Gods, it is to be understood, that the two aspects of Rudra, (the Indra Aspect and the Varuna aspect) are being jointly thought of.

But the play of imagination on the different aspects of the Lord, and the different names given to such aspects, might result in the Unity of Godhead being lost sight of. Thus chapter 9 repeats that unity in the most emphatic way possible. The name that is applied to the Supreme Lord, as apart from his Incarnate or Disincarnate aspects—the name of the one Lord who is both Deva and Asura, and whom therefore both the icnolater Hindu and the Iconoclast Parsi may vie to adore, is Rudra or the Bright One[1] (the same word as English 'Lord'). Rudra is the most familiar name, but Savitar (Creator), Prajapti (King of the Universe), Pushan (Providence), Twastar (Architect), Brihaspati (Lord of speech), Brâhma (the Great) are also his other names.

The different names do not refer to different Deities, but to the same Deity. He is sometimes figuratively called Agni as well, the symbol being used for the thing symbolised. It is our duty to adore Rudra and Rudra alone, Chapter 11 tells us that. It also tells us, that adoration is a form of love, and love is personal and individual (and to a certain extent reciprocal). That is to say, love is alway particular

1. Cf. रुद्-Sunshine.

and definite. It is either the love of a father or a brother, or a servant or a dependent. But the love of a friend for a friend is the most intense; there is a greater identity of interest here than in any other kind of love. Rudra is to be looked upon as the closest friend. When there is the greatest identity of interests between two friends, they become one in all that counts.

To be united to Rudra, is to be united to the Universe. For though Rudra is personal, the impersonal element in Him should not be forgotten. He is Virat—the Great, the Infinite,—as Chapter 12 tells us.

From the Infinite to the Absolute is not a far cry, and we have reached near the Gate-way of Jnana-Yoga.

CHAPTERS XII-XV (JNANA YOGA)

These Chapters relate to Jnana Yoga or the view-point of Absolute Monism—realisation of identity with the Brahma.

Chapter 13 tells us that the same entity is manifest in all the beings.

Chapter 14 tells us how the manifold evolved out of the One, through the urge of desire.

Chapter 15 in conclusion, reminds us to work for universal good, for the universe is only our ' Other Self.'

The division of Religion into three distinct sections of Karma, Bhakti and Jnana Yogas indicates an acumen for analysis that is really remarkable. The method of its synthesis, on the other hand, the synthesis that points out how Karma Yoga passes on to Bhakti Yoga, and Bhakti Yoga glides into Jnana Yoga, is simply wonderful.

The broad basis of Karma Yoga viz., "Duty for Duty's sake" has been laid down in the celebrated Rik—

यज्ञेन यज्ञम् अयजन्त देवास् ।
तानि धर्माणि प्रथमानि आसन् ॥

Rig Veda, 1-164-50.

While the existence of the "Higher Self" is pointed out by the lines.

द्वा सुपर्णा सयुजा सखाया ।
समानं वृक्षं परिषस्वजाते ॥

Rig Veda, 1-164-20.

The transition to Bhakti Yoga is made in the following Rik, which says that God dwells in every heart and is the source of the Categorical Imperative of the Conscience.

न तं विदाथ य इमा जजान,
अन्यद् युष्माकं अन्तरं बभूव ।
नीहारेण प्रावृता जल्प्याच,
असुतृप उक्थशासश् चरन्ति ॥

Rig Veda, 10-82-7.

"Do you not know Him, Him who made this universe? He dwells in your heart as well. To some, His existence is shrouded in a mist, to others He is a matter of conjecture only. Yet He is the source of the Categorical Imperative, and in Him is the heart's content."

This bridges over the gulf between Karma Yoga and Bhakti Yoga by showing how the Lord of Conscience is the Lord of the World as well.

The way, however, in which the gulf between Bhakti Yoga and Jnana Yoga is bridged over, is still the last word in the Philosophy of Religion.

It is a pity that this Rik has not received from any reputed scholar the attention that it deserves. The existence of Evil is the problem of problems in Religion. Personality implies differentiation, and a Personal God has to face Evil. If God is good, and the upholder of all that is good, He cannot at the same time be bad, and the supporter of the wrong. How does it then fit in with His Omnipotence? How can the existence of grief and misery in the Outer world, and of immoral tendencies in the human heart be accounted for, if God is both good and kind, and also omnipotent? Either God wishes their existence or He does not wish them. If he wishes them, then God

If God does not wish them, and still they persist, the God is not Omnipotent.

A solution is offered by postulating a perpetual fight, between the good and the evil, between Allah and Iblish, between Khoda and Satan, between Indra and Vritra and between Mazda and Vritra.[1]

This solution, however, does not go to the root of the matter, for unless seen in the proper prospective, it is very misleading. The *Semitic Religions did not realise the* implication of such a perpetual fight. They failed to see that it makes Satan co-ordinate with, and a rival of God. The supposition of the ultimate triumph of God would appear arbitray.

The Aryan Philosophers did not stop short with Bhakti Yoga. They proceeded on to Jnana Yoga, and envisaged the ultimate Reality which is beyond all Dualism, and where therefore victory and defeat, or good and evil, lose all their significance. The Brahma is above all contradictions; in the Absolute all contradictions are reconciled. The truth of the above conclusion is proved as ably by Sankara as by Hegel.

The Brahma is the truth of the Vedanta, and Sankara meets the problem of Dualism with his theory of the Maya.

Owing to the regrettable ignorance of the Veda, it is generally supposed that Sankara got his inspiration from the Upanisads. Scholars are not disposed to go beyond. It is not realised how beautifully the Veda deals with the matter. Bhakti Yoga and the whole of its imagery are swept clean by this beautiful Rik, with a suddenness that will make the Orthodox devotee look aghast.

यद् अचरस् तन्वा वावृधानो,
बलानीन्द्र प्रब्रुवाणो जनेषु ।
मायेत् सा ते यानि युद्धान्याहुर्
नाद्य शत्रुं ननु पुरा विवित्से ॥

Rig Veda, 10-54-2.

1. Yasna, 44-16.

"All the battles which are ascribed to you, Oh Indra, are mere illusions. For you never have, nor ever had!..... you cannot have...... ..any foe at all."

The very word माया, which is inseparably associated with the reputation of Sankara, will be noticed with delight. It is calculated to point out the source of Sankara's metaphysics.

Nor does the Veda leave the matter there. It gives a graphic description which leaves no manner of doubt that the Veda familiarised the concept of the Absolute, (which is the category of the Jnana Yoga).

अपश्यम् गोपाम् अनिपद्यमानम्
आ च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषचीर वसानः
आ वरीवर्ति भुवनेषु अन्तः ॥

Rig Veda, 10-177-2.

"I have seen the Lord who is still becoming...... moving up all the roads far and near. He holds within Himself all forces, covergent or divergent, and goes on rotating."

It should only be noted that Brahma is looked upon here in a dynamic, rater than a static aspect. In other words it is the Absolute of Hegel and not of Sankara..........the Absolute that is still becoming.

Those who do not see here the Dynamic Absolute are determined not to profit by the Veda. The Veda is forbidden to them.

THE EPILOGUE

The Epilogue brings to the reader the picture of the Indo-Iranian period of the Veda. It is a fascinating chapter in the history of the human race, though a forgotten one. The light that these Riks throw upon the history of religious development of the Aryas, has not been fully appreciated, even by reputed Vedic Scholars.

As one finds all the relevant Riks collected in the Epilogue, he cannot fail to notice the friendly rivalry that there was between the two branches of the Vedic [illegible] between the followers of Indra and the fol...

The Hindu will note with interest how an Iranian bids farewell to Varuna (Mazda), and adopts the Indian Cult (Indra). The Parsi will note with interest how divinity (Ashurahood) belongs primarily not to Indra, but to Varuna.

The followers of Indra are distinctly called Indians (the Bharati School) and the followers of Varuna are distinctly called Iranians (the Ira School), while the Intermediate Afghans represented the united Saraswati School. Trasadasyu was their leader and paid equal homage to both the cults. We find Hinduism yet representing the Bharati School, and Parsi-ism the Ira-school, while the task of reviving the Saraswati School was taken up by Ganadhara Ekanatha Guru Govinda Sinha—the spiritual successor of Ramacandra and Zarathustra. In the unity of the Indian and the Iranian sections, religion reaches its perfection.

In the Vaidik Gita the author has put forward a scheme of collecting the essential Riks of the Veda, in a handbook for daily study in all the fifteen tithis of the fortnight. It can well supplant the innumerable Stotra books, that are current in the market and that operate only to divide the much divided Hindu society still further. Solidarity is the greatest need of Hinduism. And nothing can achieve this better than a wider use of a selection of the Vaidik Riks. For the authority of the Veda is supreme above all, and Vedic hymns may well replace any other hymns and ought to do so, if the Aryas are to be united.

The selection of appropriate Riks and their division into chapters, suitable for daily recitation as a course of religious instruction, (without forgetting the relative importance of its three parts of Karma, Bhakti, and Jnana Yogas) is not an easy task. For the Riks are there, what they are — there cannot be any change. The author is ill-equipped for the purpose. Yet he rushes to the task in the hope that some ripe Vedic scholar may find in it material for such a manual and utilise this treatise for what it is worth.

लौकिकानाम् हि साधूनाम् अर्थं वाग् अनुवर्तते ।
ऋषीणाम् पुनराद्यानाम् वाचम् अर्थो अनुधावति ॥

ॐ तत् सत् ।

वैदिक गीता ।

वेदबीजम्

१. को अद्धा वेद क इह प्रवोचत्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेन
अथा को वेद यत आबभूव ॥ १०-१२९-६

२. नासद् आसीन् नो सद् आसीत् तदानीम्
नासीद् रजो न व्योमा परो यत् ।
किम् आवरीवः कुह कस्य शर्मन्
अम्भः किम् आसीत् गहनं गभीरम् ॥ १०-१२९-१

३. न मृत्युर आसीद् अमृतं न तर्हि
न राज्या अह्नः आसीत् प्रकेतः ।
आनीद् अवातं स्वधया तद् एकम्
तस्माद् ह अन्यन् न परः किंचनास ॥ [illegible]

४. कामस् तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यद् आसीत् ।
सतो बन्धमसति निर् अविन्दन् ।
हृदि प्रतीष्या कवयो मनीषा ॥ [illegible]

५. तिरश्चीनो विततो रश्मिरेषाम्
अधः स्विद् आसीद् उपरिस्विद् [illegible]
रेतोधा आसन् महिमान [illegible]
स्वधा अवस्तात् प्रयतिः [illegible] । [illegible]

६. इयं विसृष्टिर् यत [illegible]
यद् इ वा दधे यद् [illegible]
यो अस्याध्यक्षः [illegible]
सो अङ्ग वेद यदि [illegible] । [illegible]

७. को अस्य वेद प्रथमस्य अह्नः
क ईम् ददर्श क इह प्र वोचत् ।
बृहन् मित्रस्य वरुणस्य धाम
कद् उ ब्रव आहनो वीच्या नॄन् ॥ १०-१०-६

८. न वि जानामि यदिवेदमस्मि
निण्यः सन्नद्धो मनसा चरामि ।
यदा मा आगन् प्रथमजा ऋतस्य
आद् इद् वाचो अश्नुवे भागमस्याः ॥ १-१६४-३७

९. भद्रं कर्णेभिः श्रृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्
व्यशेम देवहितं यद् आयुः ॥ १-८९-८

१०. यत् प्रज्ञानम् उत चेतो धृतिश्च
यज्ज्योतिर् अन्तरमृतं प्रजासु ।
यस्मान् न ऋते किञ्चन कर्म क्रियते
तन् मे मनः शिवसंकल्पमस्तु ॥ यजु. ३५-३

११. दृष्ट्वा रूपे व्याकरोत्
सत्यानृते प्रजापतिः ।
अश्रद्धाम् अनृते अदधाच्
श्रद्धां सत्ये प्रजापतिः ॥ यजु. २-३७-९

१२. सुविज्ञानं चिकितुषे जनाय
सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत् सत्यं यतरद् ऋजीयस्
तदित्सोमोऽवति हन्ति असत् ॥ ७-१०४-१२

१३. ध्रुवं ज्योतिर्निहितं दृशये कम्
मनो जविष्ठं पतयत्सु अन्तः ।
विश्वे देवाः समनसः सकेताः
एकं क्रतुमभि वि यन्ति साधु ॥ ६-९-५

१४. वैश्वानरस्य सुमतौ स्याम
राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं विचष्टे
वैश्वानरो यतते सूर्येण ॥ १-९८-१

१५. अहश्च कृष्णमहर् अर्जुनं च
विवर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजा
अवातिरज्ज्योतिषा अग्निस्तमांसि ॥ ६-९-१

१६. यज्ञेन यज्ञमयजन्त देवास्
तानि धर्माणि प्रथमानि आसन् ।
ते ह नाकं महिमानः सचन्त
यत्र पूर्वे साध्याः सन्ति देवाः ॥ १-१६४-५०

१७. द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वादु अत्ति
अनश्नन्नन्यो अभिचाकशीति ॥ १-१६४-२०

१८. वेदाहम् एतं पुरुषं महान्तम्
आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वा अतिमृत्युम् एति
नान्यः पन्था विद्यते अयनाय ॥ यजु. ३१-८

१९. त्रयः केशिन ऋतुथा विचक्षते
संवत्सरे वपते एक एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्
ध्राजिरेकस्य ददृशे न रूपम् ॥ १-१६४-४४

२०. त्रिरस्य ता परमा सन्ति [illegible]
स्पार्हा देवस्य जनिमा[illegible]
अनन्ते अन्तः परि[illegible]
शुचिः शुक्रो [illegible] ॥ [illegible]

२१. अहम् मनुरभवं सूर्यश्चाहम्
कक्षीवाँ ऋषिरस्मि विप्रः ।
अहं कुत्समार्जुनेयं नि ऋञ्जे
अहं कविरुशना पश्यता मा ॥ ४-२६-१

२२. अहं रुद्रेभिर्वसुभिश्चरामि
अहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्मि
अहमिन्द्राग्नी अहमश्विना उभा ॥ १०-१२५-१

२३. प्रजापतिश्चरति गर्भे अन्तर्
अजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीराः
तस्मिन् ह तस्थुर् भुवनानि विश्वा ॥ यजु. ३१-१९

२४. न तं विदाथ य इमा जजान
अन्यद् युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या च
असुतृप उक्थशासश्चरन्ति ॥ १०-८२-७

२५. सा ते जीवातुरुत तस्य विद्धि
मा स्मैतादृग् अप गूहः समर्ये ।
आविः स्वः कृणुते गूहते बुसम्
स पादुरस्य निर्णिजो न मुच्यते ॥ १०-२७-२४

२६. यो जात एव प्रथमो मनस्वान्
देवो देवान् क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेताम्
नृम्णस्य मह्ना स जनास इन्द्रः ॥ २-१२-१

२७. अस्तभ्नाद्यामसुरो विश्ववेदा
अमिमीत वरिमाणं पृथिव्याः ।
आसीदद् विश्वा भुवनानि सम्राड्
विश्वेत् तानि वरुणस्य व्रतानि ॥ ८-४२-१

२८. इन्द्रं मित्रं वरुणं अग्निमाहुर्
अथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद् विप्रा वहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥ १-१६४-४६.

२९. विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रैर्
द्यावाभूमी जनयन् देव एकः ॥ १०-८१-३

३०. स जायत प्रथमः पस्त्यासु
महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षो गुहमानो अन्त
आयोयुवानो वृषभस्य नीळे ॥ ४-१-११

३१. स पर्यगाच् शुक्रम् अकायम् अव्रणम्
अस्नाविरं शुद्धं अपापविद्धम् ।
कविर् मनीषी परिभूः स्वयंभूर्
याथार्थ्यतो अर्थान् व्यदधाच् समाभ्यः ॥ यजु. ४०-८

३२. को ददर्श प्रथमं जायमानम्
अस्थन्वन्तम् यद् अनस्था विभर्ति ॥
भूम्या असुरसृगात्मा क स्वित्
को विद्वांसमुपगात्प्रष्टुमेतत् ॥ १-१६४-४

३३. सहस्रशीर्षा पुरुषः
सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा
अत्यतिष्ठद् दशाङ्गुलम् ॥ १०-९०-१

३४. रूपं रूपं प्रतिरूपो वभूव
तदस्य रूपं प्रतिचक्षणाय।
इन्द्रो मायाभिः पुरुरूप ईयते
युक्ता हि अस्य हरयः शता दश ॥ ६-४७-१८

३५. किमित्ते विष्णो परिचक्ष्यं भूत्
प्र यद् ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मद् अप गूह एतद्
यदन्यरूपः समिथे बभूथ ॥ ७-१००-६

३६. इन्द्रावरुणा युवमध्वराय नो
विशे जनाय महि शर्म यच्छतम् ।
दीर्घप्रयज्युम् अति यो वनुष्यति
वयं जयेम पृतनासु दूढ्यः ॥ ७-८२-१

३७. सम्राळन्य स्वराळन्य उच्यते वाम्
महान्ताविन्द्रावरुणा महावसू ।
विश्वेदेवासः परमे व्योमिनि
सं वामोजो वृषणा सं बलं दधुः ॥ ७-८२-२

३८. वृत्राणि अन्यः समिथेषु जिघ्नते
व्रतानि अन्यो अभि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिर्
अस्मे इन्द्रावरुणा शर्म यच्छतम् ॥ ७-८३-९

३९. शयुः परस्तादध नु द्विमाता
अबन्धनश्चरति वत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि
महद् देवानाम् असुरत्वमेकम् ॥ ३-५५-६

४०. आ पश्चात् आ नासत्या पुरस्ताद्
आ अश्विना यातमधरादुदक्तात् ।
आ विश्वतः पाञ्चजन्येन राया
यूयं पात स्वस्तिभिः सदा नः ॥ ७-७२-५

४१. वि मे पुरुत्रा पतयन्ति कामाः
शम्यच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद् वदेम
महद् देवानाम् असुरत्वमेकम् ॥ ३-५५-३

४२. देवस्त्वष्टा सविता विश्वरूपः
पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनानि अस्य
महद् देवानाम् असुरत्वमेकम् ॥ ३-५५-१९

४३. हिरण्यगर्भः समवर्तताग्रे
भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमाम्
कस्मै देवाय हविषा विधेम ॥ १०-१२१-१

४४. तमु ष्टुहि यः सु-इषुः सुधन्वा
यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रम्
नमोभिर्देवमसुरं दुवस्य ॥ ५-४२-११

४५. समेत विश्वे वचसा पतिं दिवः
एको विभुर् अतिथिर् जनानाम् ।
स पूर्व्यो नूतनम् आ विवासत्
तम् वर्तनिर् अनुवावृत एकमिन् पुरु ॥ साम.पू.४-२-४-३

४६. हिरण्यहस्तो असुरः सुनीथः
सुमृळीकः स्ववाँ यातु अर्वाङ् ।
अपसेधन्रक्षसो यातुधानान्
अस्थाद् देवः प्रतिदोषं गृणानः ॥ १-३५-१०

४७. अपश्यं गोपामनिपद्यमानम्
आ च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषू[illegible]
आ वरीवर्ति भुवने[illegible] ॥ १०-१७७-३

४८. अपाङ् प्राङेति [illegible]
अमर्त्यो मर्त्येना [illegible]
ता शश्वन्ता [illegible]
नि अन्यं [illegible] ॥

४९. य आपिर्नित्यो वरुण प्रियः सन्
त्वामागांसि कृणवत् सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम
यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥ ७-८८-६

५०. अपाम सोमम् अमृता अभूम
अगन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान् कृणवद् अरातिः
किमु धूर्तिरमृत मर्त्यस्य ॥ ८-४८-३

५१. अन्तरिक्षेण पतति
विश्वा रूपावचाकशत् ।
मुनिर् देवस्य देवस्य
सौकृत्याय सखा हितः ॥ १०-१३६-४

५२. मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः
माध्वीर्नः सन्त्व् ओषधीः ।
मधु नक्तम् उतोषसो मधुमत् पार्थिवं रजः
मधु द्यौर् अस्तु नः पिता ।
मधुमान् नो वनस्पतिर् मधुमाँ अस्तु सूर्यः
माध्वीर् गावो भवन्तु नः ॥ १-९०-१८

प्रतिपद्

श्रेयस्

१. भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्
व्यशेम देवहितं यद् आयुः ॥ १-८९-८

२. अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोधि अस्मज् जुहुराणम् एनः
भूयिष्ठां ते नम उक्तिं विधेम ॥ यजु. ४०-१८

३. यज् जाग्रतो दूरम् उदैति दैवम्
तदु सुप्तस्य तथा एव एति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकम्
तन् मे मनः शिवसंकल्पमस्तु ॥ यजु. ३४ १

४. येन कर्माण्यपसो मनीषिणो
यज्ञे कृण्वन्ति विदथेषु धीराः ।
यद् अपूर्वं यक्षम् अन्तः प्रजानाम्
तन्मे मनः शिवसंकल्पमस्तु ॥ यजु. ३४-२

५. यत् प्रज्ञानम् उत चेतो धृतिश्च
यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान् न ऋते किञ्चन कर्म क्रियते
तन् मे मनः शिवसंकल्पमस्तु ॥ यजु. ३४-३

६. येनेदं भूतं भुवनं भविष्यत्
परिगृहीतं अमृतेन सर्वम् ।
येन यज्ञम् तायते सप्त होता
तन् मे मनः शिवसंकल्पमस्तु ॥ यजु. ३४-४

७. यस्मिन् ऋचः साम यजूंषि यस्मिन्
प्रतिष्ठिता रथनाभाव् इवाराः ।
यस्मिन् चित्तम् सर्वम् ओतं प्रजानाम्
तन् मे मनः शिवसंकल्पमस्तु ॥ यजु. ३४-५

८. सुषारथिर् अश्वान् इव यन् मनुष्यान्
नेनीयते अभीषुभिर् वाजिन इव ।
हृत् प्रतिष्ठं यद् अजिरं यविष्ठम्
तन् मे मनः शिवसंकल्पमस्तु ॥ यजु. ३४-६

९. यद् देवाः शर्म शरणम्
यद् भद्रम् यद् अनातुरम् ।
त्रिधातु यद् वरूथ्यम्
तद् अस्मासु वियन्तन ॥ ८-४७-१०

१०. ऋतस्य हि शुरुधः सन्ति पूर्वीर्
ऋतस्य धीतिर् वृजिनानि हन्ति ।
ऋतस्य श्लोको वधिरा ततर्द
कर्णा वुधानः शुचमान आयोः ॥ ४-२३-८

११. ऋतस्य तन्तुर् विततः पवित्रः
आ जिह्वाया अग्रे वरुणस्य मायया ।
धीराश्चित् तत् समिनक्षन्त आशत
अत्रा कर्तम् अव पदात्य् अप्रभुः ॥ ९-७३-९

१२. प्रत्नान् मानाद् अधि आ ये समस्वरन्
श्लोकयन्त्रासो रभसस्य मन्तवः ।
अप अनक्षासो बधिरा अहासत
ऋतस्य पन्थां न तरन्ति दुष्कृतः ॥ ९-७३-६

१३. अर्वाञ्चो अद्या भवता यजत्रा
आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य
त्राध्वं कर्तादवपदो यजत्राः ॥ २-२९-६

१४. कविर् नृचक्षा अभि षीम् अचष्ट
ऋतस्य योना विघृते मदन्ती ।
नाना चक्राते सदनं यथा वेः
समानेन क्रतुना संविदाने ॥ ३-५४-६

१५. आ यातु इन्द्रः स्वपतिर् मदाय
यो धर्मणा तूतुजान तुविष्मान् ।
प्रत्वक्षाणो अति विश्वा सहांसि
अपारेण महता वृष्ण्येन ॥ १०-४४-१

१६. शतं ते राजन् भिषजः सहस्रम्
उर्वी गभीरा सुमतिष्टे अस्तु ।
बाधस्व दूरे निर्ऋतिं पराचैः
कृतं चिदेनः प्र मुमुग्धि अस्मत् ॥ १-२४-९

१७. वि मच्छ्रथाय रशनामिवाग
ऋध्याम ते वरुण खामृतस्य ।
मा तन्तुश्छेदि वयतो धियं मे
मा मात्रा शारि अपसः पुर ऋतोः ॥ २-२८-५

१८. चित्तिमचित्तिम् चिनवद् हि विद्वान्
पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव
दितिं च रास्व अदितिं उरुष्य ॥ ४-२-११

१९. इदमापः प्र वहत
यत्किञ्च दुरितं मयि ।
यद्वाहमभिदुद्रोह
यद्वा शेप उतानृतम् ॥ १०-९-८

२०. समत्सि विश्वा दुरितानि साह्वान्
अग्निष्टवे दम आ जातवेदाः ।
स नो रक्षिषद् दुरितद् अवद्यात्
अस्मान् गृणत उत नो मघोनः ॥ ३-१२-२

२१. त्वया वयमुत्तमं धीमहे वयो
बृहस्पते पप्रिणा सस्निना युजा।
मा नो दुःशंसो अभिदिप्सुरीशत
प्र सुशंसा मतिभिस्तारिषीमहि ॥ २-२३-१०

२२. य ईशिरे भुवनस्य प्रचेतसो
विश्वस्य स्थातुर्जगतश्च मन्तवः।
ते नः कृतादकृतादेनसम् परि
अद्या देवासः पिपृता स्वस्तये ॥ १०-६३-८

२३. अर्यम्यं वरुण मित्र्यं वा
सखायं वा सदमिद्भ्रातरं वा।
वेशं वा नित्यं वरुणारणं वा
यत् सीमागश्चकृमा शिश्रथस्तत् ॥ ५-८५-७

२४. यदाविर्यदपीच्यम्
देवासो अस्ति दुष्कृतम्।
त्रिते तद् विश्वमाप्त्य
आरे अस्मत् दधातन ॥ ८-४७-१३

२५. यच्चिद् हि ते पुरुषत्रा यविष्ठा
अचित्तिभिश्चकृमा कच्चिदागः।
कृधी सु अस्मान् अदितेर् अनागान्
वि एनांसि शिश्रथो विष्वगग्ने ॥ ४-१२-४

२६. मोषु वरुण मृन्मयं गृहं राजन्नहं गमम्
मृळा सुक्षत्र मृळय ॥ ७-८९-१

२७. यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः।
मृळा सुक्षत्र मृळय ॥ ७-८९-२

२८. क्रत्वः समह दीनता प्रतीपं जगमा शुचे।
मृळा सुक्षत्र मृळय ॥ ७-८९-३

२९. अपां मध्ये तस्थिवांसम् तृष्णाविदज्जरितारम्।
मृळा सुक्षत्र मृळय ॥ ७-८९-४

३०. त आदित्यास उरवो गभीरा
अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनोत साधु
सर्वं राजभ्यः परमा चिदन्ति ॥ २-२७-३

३१. वयः सुपर्णा उप सेदुरिन्द्रम्
प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्
मुमुग्ध्य् अस्मान् निधयेव बद्धान् ॥ १०-७३-११

३२. देवानां भद्रा सुमतिर् ऋजूयताम्
देवानां रातिरभि नो नि वर्तताम् ।
देवानां सख्यमुप सेदिमा वयम्
देवाः न आयुः प्र तिरन्तु जीवसे ॥ १-८९-२

३३. स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥ १-८९-६

द्वितीया।

निष्कामता

१. हिरण्मयेन पात्रेण
सत्यस्यापिहितं मुखम्।
तत् त्वम् पूषन् अपावृणु
सत्यधर्माय दृष्टये ॥ यजु. ४०-१७

२. पवित्रं ते विततं ब्रह्मणस्पते
प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते
शृतास इद् वहन्तस्तत्समाशत ॥ ९-८३-१

३. परि चिन् मर्तो द्रविणं ममन्याद्
ऋतस्य पथा नमसा विवासेत्।
उत स्वेन क्रतुना सं वदेत
श्रेयांसम् दक्षं मनसा जगृभ्यात् ॥ १०-३१-२

४. न वा उ देवाः क्षुधमिद्वधं ददुः
उताशितम् उप गच्छन्ति मृत्यवा।
उतो रयिः पृणतो नोपदस्यति
उता अपृणन् मार्डितारं न विन्दते ॥ १०-११७-१

५. पृणीयादिन्नाधमानाय तव्यान्
द्राघीयांसमनु पश्येत पन्थाम्।
ओ हि वर्तन्ते रथ्येव चक्रा
अन्यमन्यमुपतिष्ठन्ति रायः ॥ १०-११७-५

६. पुनः पुनर्जायमाना पुराणी
समानं वर्णमभि शुम्भमाना।
श्वघ्नीव कृत्नुर् विज आमिनाना
मर्तस्य देवी जरयन्ति आयुः ॥ १-९२-१०

७. ईयुस् ते ये पूर्वतराम् अपश्यन्
वि उच्छन्तीम् उषसं मर्त्यासः ।
अस्माभिरू नु प्रतिचक्ष्या अभूद्
ओ ते यन्ति ये अपरीषु पश्यान् ॥ १-११३-११

८. त्रातारो देवा अधि वोचता नो
मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः
सुवीरासो विदथम् आ वदेम ॥ ८-४८-१४

९. मोघमन्नं विन्दते अप्रचेताः
सत्यं ब्रवीमि वध इत् स तस्य ।
नार्यमणं पुष्यति नो सखायम्
केवलाघो भवति केवलादी ॥ १०-११७-६

१०. आ नो भद्राः क्रतवो यन्तु विश्वतो
अदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्न्
अप्रायुवो रक्षितारो दिवेदिवे ॥१-८९-१

तृतीया।

कर्मनिष्ठा

१. कुर्वन्नेवेह कर्माणि
जिजीविषेच् शतं समाः।
एवं त्वयि नान्यथेतो अस्ति
न कर्म लिप्यते नरे ॥ यजु. ४०-२

२. अन्धं तमः प्रविशन्ति
ये अविद्याम् उपासते।
ततो भूय इव ते तमो
य उ विद्यायाम् रताः ॥ यजु. ४०-९

३. अन्यद् एवाहुर् विद्याया
अन्यद् आहुर् अविद्यायाः।
इति शुश्रुम धीराणाम्
ये नस् तद् विचचक्षिरे ॥ यजु. ४०-१३

४. विद्यां चाविद्यां चैव
यस् तद् वेदोभयं सह।
अविद्यया मृत्युं तीर्त्वा
विद्यया अमृतम् अश्नुते ॥ यजु. ४०-१४

५. कृषन्नित्फालं आशितं कृणाति
यन्नध्वानमपवृङ्क्ते चरित्रैः।
वदन् ब्रह्म अवदतो वनीयान्
पृणन्नापिर्-अपृणन्तमभिष्यात् ॥ १०-११७-७

६. यो जागार तमृचः कामयन्ते
यो जागार तमु सामानि यन्ति।
यो जागार तमयं सोम आह
तवाहमस्मि सख्ये नि-ओकाः ॥ ५-४४-१४

७. समौ चिद् हस्तौ न समं विविष्टः
सम्मातरा चिन्न समं दुहाते ।
समयोश् चिन्न समा वीर्याणि
ज्ञाती चित् सन्तौ न समं पृणीतः ॥ १०-११७-९

८. एकपाद् भूयो द्विपदो वि चक्रमे
द्विपाद् त्रिपादम् अभ्येति पश्चात् ।
चतुष्पाद् एति द्विपदाम् अभिस्वरे
संपश्यन् पङ्क्तीर् उपतिष्ठमानः ॥ १०-११७-८

९. शंसा मित्रस्य वरुणस्य धाम
शुष्मो रोदसी बद्बधे महित्वा ।
अयन् मासा अयज्वनाम् अवीराः
प्र यज्ञमन्मा वृजनं तिराते ॥ ७-६१-४

१०. अग्निः सप्तिं वाजम्भरं ददाति
अग्निर् वीरं श्रुत्यं कर्मनिष्ठाम् ।
अग्नी रोदसी वि चरन् समञ्जन्
अग्निर् नारीम् वीरकुक्षिं पुरन्धीम् ॥ १०-८०-१

११. व्रजं कृणुध्वम् स हि वो नृपाणो
वर्म सीव्यध्वम् बहुला पृथूनि ।
पुरः कृणुध्वम् आयसीर् अधृष्टाः
मा वः सुस्रोच् चमसो दृंहता तम् ॥ १०-१०१-८

१२. किम् अङ्ग त्वा मघवन् भोजम् आहुः
शिशीहि मा शिशयं त्वा शृणोमि ।
अप्नस्वती मम धीरस्तु शक्र
वसुविदं भगमिन्द्रा भरा नः ॥ १०-४२-३

१३. यो रजांसि विममे पार्थिवानि
त्रिश्चिद् विष्णुर् मनवे बाधिताय ।
तस्य ते शर्मन्नुपदद्यमाने
राया मदेम तन्वा तना च ॥ ६-४९-१३

१४. आ यद्रुहाव वरुणश्च नावम्
प्र यत्समुद्रमीरयाव मध्यम् ।
आधि यदपां स्नुभिश्चराव
प्र प्रेंख ईंखयावहै शुभे कम् ।। ७-८८-३

१५. पतङ्गक्तमसुरस्य मायया
हृदा पश्यन्ति मनसा विपश्चितः ।
समुद्रे अन्तः कवयो वि चक्षते
मरीचीनां पदमिच्छन्ति वेधसः ।। १०-१७७-१

१६. आ यद् हरी इन्द्र विव्रता वेर्
आ ते वज्रम् जरिता बाह्वोर्धात् ।
येनाविहर्यतक्रतो अमित्रान्
पुर इष्णासि पुरुहूत पूर्वीः ।। १-६३-२

१७. अभ्रातृव्यो अना त्वम्
अनापिर् इन्द्र जनुषा ।
युधेद् आपित्वम् इच्छसे ।। ८-२१-१३

१८. आ नो महीमरमतिं सजोषा
ग्नां देवीं नमसा रातहव्याम् ।
मधोर् मदाय बृहतीमृतज्ञाम्
आग्ने वह पथिभिर् देवयानैः ।। ५-४३-६

१९. प्र सीम् आदित्यो असृजद् विधर्ताँ
ऋतं सिन्धवो वरुणस्य यन्ति ।
न श्राम्यन्ति न वि मुचन्त्येते
वयो न पप्तुः रघुया परिज्मन् ।। २-२८-४

२०. द्यावा ह क्षामा प्रथमे ऋतेन
अभिश्रावे भवतः सत्यवाचा ।
देवो यन् मर्तान् यजथाय कृण्वन्
सीदद् होता प्रत्यङ् स्वम् असुं यन् ।। १०-१२-१

२१. यज्ञेन वर्धत जातवेदसम्
अग्निं यजध्वम् हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरम्
द्युक्षं होतारं वृजनेषु धूर्षदम् ॥ २-२-१

२२. इन्द्राय साम गायत
विप्राय बृहते बृहत्
धर्मकृते विपश्चिते पनस्यवे ॥ ८-९८-१

२३. विश्वो यस्य व्रते जनो
दाधार ब्रह्मणस्पते
पुनानस्य प्रभूवसोः ॥ ९-३५-६

चतुर्थी।

अध्यात्मा

१. यज्ञेन यज्ञमयजन्त देवाः
तानि धर्माणि प्रथमानि आसन्।
ते ह नाकं महिमानः सचन्त
यत्र पूर्वे साध्याः सन्ति देवाः ॥ १-१६४-५०

२. ऋतेन ऋतम् नियतम् ईळ आ
गोर् आमा सचा मधुमत् पक्वमग्ने।
कृष्णा सती रुशता धासिनैपा
जामर्येण पयसा पीपाय ॥ ४-३-९

३. वनेषु वि अन्तरिक्षं ततान
वाजम् अर्वत्सु पय उस्रियासु।
हृत्सु क्रतुम् वरुणो अप्सु अग्निम्
दिवि सूर्यम् अदधात् सोमम् अद्रौ ॥ ५-८५-२

४. ध्रुवं ज्योतिर्निहितं दृशये कम्
मनो जविष्ठं पतयत्स्वन्तः।
विश्वे देवाः समनसः सकेता
एकं क्रतुमभि वि यन्ति साधु ॥ ६-९-५

५. अयं कविरकविषु प्रचेता
मर्तेषु अग्निरमृतो नि धायि।
स मा नो अत्र जुहुरः सहस्वः
सदा त्वे सुमनसः स्याम ॥ ७-४-४

६. वैश्वानरस्य सुमतौ स्याम
राजा हि कं भुवनानां अभिश्रीः।
इतो जातो विश्वमिदं वि चष्टे
वैश्वानरो यतते सूर्येण ॥ १-९८-१

७. अहश्च कृष्णम् अहर् अर्जुनं च
वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजा
अवातिरज्ज्योतिषाग्निस्तमांसि ॥ ६-९-१

८ दृष्ट्वा रूपे व्याकरोत्
सत्यानृते प्रजापतिः ।
अश्रद्धामनृते अदधाच्
श्रद्धां सत्ये प्रजापतिः ॥ यजु. १९-७७

९. सुविज्ञानं चिकितुषे जनाय
सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत् सत्यं यतरद् ऋजीयस्
तदित्सोमोऽवति हन्ति असत् ॥ ७-१०४-१२

१०. नाहं तन्तुं न वि जानामि ओतुम्
न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित् पुत्रः इह वक्त्वानि
परो वदाति अवरेण पित्रा ॥ ६-९-२

११. स इत्तन्तुं स वि जानात्योतुम्
स वक्त्वानि ऋतुथा वदाति ।
स ईम् चिकेतदमृतस्य गोपा
अवश्चरन् परो अन्येन पश्यन् ॥ ६-९-३

१२. य ईम् चिकेत गुहा भवन्तम्
आ यः ससाद धाराम् ऋतस्य
वि ये चृतन्ति ऋता सपन्त
आद् इद् वसूनि प्र ववाच अस्मै ॥ १-६७-४

१३. यस्तु सर्वाणि भूतानि
आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानम्
ततो न विजुगुप्सते ॥ यजु. ४०-६

१४. यस्मिन् सर्वाणि भूतानि
आत्मैवाअभूद् विजानतः ।
तत्र कः शोकः को मोह
एकत्वम् अनुपश्यतः ॥ यजु. ४०-७

१५. अचित्ती यच्चकृमा दैव्ये जने
दीनैः दक्षैः प्रभूती पुरुषत्वता ।
देवेषु च सवितर्मानुषेषु च
त्वं नो अत्र सुवतादनागसः ॥ ४-५४-३

१६. न स स्वो दक्षो वरुण ध्रुतिः सा
सुरा मन्युर् विभीदको अचित्तिः ।
अस्ति ज्यायान् कनीयस उपारे
स्वप्नश्चनेदनृतस्य प्रयोता ॥ ७-८६-६

१७. द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वादु अत्ति
अनश्नन्नन्यो अभि चाकशीति ॥ १-१६४-२०

१८. अपाङ् प्राङ् एति स्वधया गृभीतः
अमर्त्यो मर्त्येनासयोनिः ।
ता शश्वन्ता विषूचीना वियन्त
नि अन्यं चिक्युर् न नि चिक्युरन्यम् ॥ १-१६४-३८

१९. अक्षेत्रविद् क्षेत्रविदं ह्यप्राट्
स प्रैति क्षेत्रविदानुशिष्टः ।
एतद्वै भद्रमनुशासनस्य
उत स्तुतिं विन्दत्यञ्जसीनाम् ॥ १०-३२-७

२०. तमित्पृच्छन्ति न सिमो विपृच्छन्ति
स्वेनेव धीरो मनसा यदग्रभीत् ।
न मृष्यते प्रथमं नापरं वचः
अस्य क्रत्वा सचते अप्रदृपितः ॥ १-१४५-२

२१. क्रतूयन्ति क्रतवो हृत्सु धीतयो
वेनन्ति वेनाः पतयन्त्यादिशः ।
न मर्डिता विद्यते अन्य एभ्यः
देवेषु मे अधि कामा अयंसत ॥ १०-६४-२

२२. ऋचो अक्षरे परमे व्योमन्
यस्मिन् देवा अधि विश्वे निषेदुः ।
यस् तन् न वेद किम् ऋचा करिष्यति
य इत् तद् विदुस्त इमे समासते ॥ १-१६४-३९

२३. वेदाहम् एतं पुरुषं महान्तम्
आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वा अति मृत्युम् एति
नान्यः पन्था विद्यते अयनाय ॥ यजु. ३१-१८

२४. अपाम सोमम् अमृता अभूम
अगन्म ज्योतिर् अविदाम देवान् ।
किं नूनम् अस्मान् कृणवद् अरातिः
किम् उ धूर्तिर् अमृत मर्त्यस्य ॥ ८-४८-३

२५. अन्तरिक्षेण पतति
विश्वा रूपावचाकशत् ।
मुनिर् देवस्य देवस्य
सौकृत्याय सखा हितः ॥ १०-१३६-४

२६. यत्र आनन्दाश्च मोदाश्च
मुदः प्रमुदः आसते ।
कामस्य यत्राप्ताः कामाः
तत्र माम् अमृतं कृधि ॥ ९-११३-११

पञ्चमी ।

इन्द्रभूतिः

१. प्र सु स्तोमं भरत वाजयन्त
इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह
क ईं ददर्श कम् अभिष्टवाम ॥ ८-१००-३

२. यो जात एव प्रथमो मनस्वान्
देवो देवान् क्रतुना पर्यभूषत् ।
यस्य शुष्माद् रोदसी अभ्यसेताम्
नृम्णस्य मह्ना स जनास इन्द्रः ॥ २-१२-१

३. यः पृथिवीं व्यथमानाम् अदृंहत्
यः पर्वतान् प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो
यो द्याम् अस्तभ्नात्स जनास इन्द्रः ॥ २-१२-२

४. यो हत्वाहिमरिणात्सप्त सिन्धून्
यो गा उदाजद् अपधा बलस्य ।
यो अश्मनोरन्तरग्निं जजान
संवृक् समत्सु स जनास इन्द्रः ॥ २-१२-३

५. येनेमा विश्वा च्यवना कृतानि
यो दासं वर्णमधरं गुहा अकः ।
श्वघ्नीव यो जिगीवां लक्षमादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥ २-१२-४

६. यं स्मा पृच्छन्ति कुह सेति घोरम्
उतेमाहुर् नैषो अस्ति इत्येनम् ।
सो अर्यः पुष्टीर्विज इवामिनाति
श्रद् अस्मै धत्त स जनास इन्द्रः ॥ २-१२-५

७. यो रध्रस्य चोदिता यः कृशस्य
यो ब्रह्मणो नाधमानस्य कीरेः ।
युक्तग्राव्णो योऽविता सुशिप्रः
सुतसोमस्य स जनास इन्द्रः ॥२-१२-६

८. यस्याश्वासः प्रदिशि यस्य गावः
यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान
यो अपां नेता स जनास इन्द्रः ॥ २-१२-७

९ यं क्रन्दसी संयती विह्वयेते
परेऽवरे उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा
नाना हवंते स जनास इन्द्रः ॥ २-१२ ८

१०. यस्मान्न ऋते विजयन्ते जनासो
यं युध्यमाना अवसे हवन्ते
यो विश्वस्य प्रतिमानं बभूव
यो अच्युतच्युत्स जनास इन्द्रः ॥ २-१२-९

११. यः शश्वतो मह्येनो दधानान्
अमन्यमानान् शर्वा जघान ।
यः शर्धते नानुददाति शृध्याम्
यो दस्योर्हन्ता स जनास इन्द्रः ॥ २-१२-१०

१२. यः शम्बरं पर्वतेषु क्षियन्तम्
चत्वारिंश्याम् शरदि अन्वविन्दत् ।
ओजायमानं यो अहिं जघान
दानुं शयानं स जनास इन्द्रः ॥ २-१२-११

१३. यः सप्तरश्मिर्वृषभस्तुविष्मान्
अवासृजन् सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद् वज्रबाहुर्
द्याम् आरोहन्तं स जनास इन्द्रः ॥ २-१२-१२

१४. द्यावा चिदस्मै पृथिवी नमेते
शुष्माद् चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्
यो वज्रहस्तः स जनास इन्द्रः ॥ २-१२-१३

१५. यः सुन्वन्तमवति यः पचन्तम्
यः शंसन्तम् यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो
यस्येदं राधः स जनास इन्द्रः ॥ २-१२-१४

१६. यं वृत्रेषु क्षितयः स्पर्धमानाः
यं युक्तेषु तुरयन्तो हवन्ते ।
यं शूरसातौ यम् अपाम् उपज्मन्
यं विप्रासो वाजयन्ते स इन्द्रः ॥ साम. पू. ४-१-५-६

१७. यः सुन्वते पचते दुध्र आ चिद्
राजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः
सुवीरासो विदथमा वदेम ॥ २-१२-१५

१८. य एक इच्च्यावयति प्र भूमा
राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति
रातिं देवस्य गृणतो मघोनः ॥ ४-१७-५

१९. न यं जरन्ति शरदो न मासा
न द्याव इन्द्रमवकर्शयन्ति ।
वृद्धस्य चिद् वर्धतामस्य तनूः
स्तोमेभिरुक्थैश्च शस्यमाना ॥ ६-२४-७

२०. इन्द्रं परेऽवरे मध्यमास
इन्द्रं यान्तोऽवसिताश इन्द्रम् ।
इन्द्रं क्षियन्त उत युध्यमाना
इन्द्रं नरो वाजयन्तो हवन्ते ॥ ४-२५-८

२१. महाँ असि महिष वृष्ण्येभिर्
धनस्पृदुग्र सहमानो अन्यान् ।
एको विश्वस्य भुवनस्य राजा
स योधया च क्षयया च जनान् ॥ ३-४६-२

२२. स रायस्खामुप सृजा गृणानः
पुरुश्चन्द्रस्य त्वमिन्द्र वस्वः ।
पतिर्बभूथ असमो जनानाम्
एको विश्वस्य भुवनस्य राजा ॥ ६-३६-४

२३. त्रातारमिन्द्रमवितारमिन्द्रम्
हवेहवे सुहवं सूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रम्
स्वस्ति नो मघवा धात्विन्द्रः ॥ ६-४७-११

२४. त्वं विश्वा दधिषे केवलानि
यानि आविर्या च गुहा वसूनि ।
काममिन्मे मघवन्मा वि तारीस्
त्वम् आज्ञाता त्वमिन्द्रासि दाता ॥ १०-५४-५

२५. धृतव्रतो धनदाः सोमवृद्धः
स हि वामस्य वसुनः पुरुक्षुः ।
सं जग्मिरे पथ्या रायो अस्मिन्
समुद्रे न सिन्धवो यादमानाः ॥ ६-१९-५

२६. इन्द्रो दिव इन्द्र ईशे पृथिव्या
इन्द्र अपामिन्द्र इत्पर्वतानाम् ।
इन्द्रो वृधामिन्द्र इन्मेधिराणाम्
इन्द्रः क्षेमे योगे हव्य इन्द्रः ॥ १०-८९-१०

२७. प्राक्तुभ्य इन्द्रः प्र वृधो अहभ्यः
प्रान्तरिक्षात्प्र समुद्रस्य धासेः ।
प्र वातस्य प्रथसः प्रज्मो अन्तान्
प्रसिन्धुभ्यो रिरिचे प्र क्षितिभ्यः ॥ १०-८९-११

२८. नहि त्वा शूरो न तुरो न धृष्णुर्
न त्वा योधो मन्यमानो युयोध ।
इन्द्र नकिष्ट्वा प्रति-अस्ति-एषाम्
विश्वा जातानि अभ्यसि तानि ॥ ६-२५-५

२९. एकं नु त्वा सत्पतिं पाञ्चजन्यम्
जातं शृणोमि यशसं जनेषु ।
तं मे जगृभ्र आशसो नविष्ठम्
दोषावस्तोर्हवमानास इन्द्रम् ॥ ५-३२-११

३०. यस्य त्री पूर्णा मधुना पदानि
अक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्याम्
एको दाधार भुवनानि विश्वा ॥ १-१५४-४

३१. किमित्ते विष्णो परिचक्ष्यं भूत्
प्र यद्ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मदप गूह एतद्
यदन्यरूपः समिथे बभूथ ॥ ७-१००-६

३२. रूपं रूपं प्रतिरूपो बभूव
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते
युक्ता हि अस्य हरयः शता दश ॥ ६-४७-१८

३३. परा पूर्वेषां सख्या वृणक्ति
वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः
पूर्वीरिन्द्रः शरदस्तर्तरीति ॥ ६-४७-१७

३४. यद्चरस्तन्वा वावृधानो
बलानीन्द्र प्रबुवाणो जनेषु ।
मायेत्सा ते यानि युद्धानि आहुर्
नाद्य शत्रुं ननु पुरा विवित्से ॥ १०-५४-२

३५. ता कर्म अपतर अस्मै
प्र च्यौत्नानि देवयन्तो भरन्ते ।
जुजोषदिन्द्रो दस्मवर्चा
नासत्येव सुग्म्यो रथेष्ठाः ॥ १-१७३-४

३६. उतो घा ते पुरुष्या इदासन्
येषाम् पूर्वेषामशृणोर्ऋषीणाम्
अधाहं त्वां मघवञ्जोहवीमि
त्वं न इन्द्रासि प्रमतिः पितेव ॥ ७-२९-४

३७. अयमस्मि जरितः पश्य मेह
विश्वा जातानि अभ्यस्मि मह्ना ।
ऋतस्य मा प्रदिशो वर्धयन्ति
आ दर्दिरो भुवना दर्दरीमि ॥ ८-१००-४

३८. नकिरिन्द्र त्वदुत्तरो
न ज्यायान् अस्ति वृत्रहन् ।
नकिर् एवा यथा त्वम् ॥ ४-३०-१

३९. ऋषिर्हि पूर्वजा असि एक ईशान ओजसा ।
इन्द्र चोष्कूयसे वसु ॥ ८-६-४१

४०. यत इन्द्र भयामहे ततो नो अभयं कृधि ।
विद्विषो वि मृधो जहि ॥ ८-६१-१३

४१. त्वयेदिन्द्र युजा वयम्
प्रति ब्रवीमहि स्पृधः ।
त्वम् अस्माकम् तव स्मसि ॥ ८-९२-३२

४२. यदिन्द्र यावतस्त्वम्
एतावदहमीशीय ।
स्तोतारमिद्दिधिषेय ॥ ७-३२-१८

७. न तमंहो न दुरितानि मर्त्यम्
इन्द्रावरुणा न तपः कुतश्चन ।
यस्य देवा गच्छथो वीथो अध्वरम्
न तं मर्त्यस्य नशते परिह्वृतिः ॥ ७-८२-७

८. अर्वाङ्नरा दैव्येनावसा गतं
शृणुतं हवं यदि मे जुजोषथः ।
युवोर्हि सख्यमुत वा यदाप्यम्
मार्डीकमिन्द्रावरुणा नि यच्छतम् ॥ ७-८२-८

९. अस्माकम् इन्द्रावरुणा भरेभरे
पुरोयोधा भवतं कृष्टि ओजसा ।
यद्वां हवन्त उभये अध स्पृधि
नरस्तोकस्य तनयस्य सातिषु ॥ ७-८२-९

१०. यत्रा नरः समयन्ते कृतध्वजो
यस्मिन्नाजा भवति किं चन प्रियम् ।
यत्रा भयन्ते भुवना स्वर्दृशस्
तत्रा न इन्द्रावरुणा अधि वोचतम् ॥ ७-८३-२

११. आपश्चिद्धि स्वयशसः सदःसु
देवीरिन्द्रं वरुणं देवता धुः ।
कृष्टीरन्यो धारयति प्रविक्ता
वृत्राणि अन्यो अप्रतीनि हन्ति ॥ ७-८५-३

१२. वृत्राणि अन्यः समिथेषु जिघ्नते
व्रतानि अन्यो अभि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिः
अस्मे इन्द्रावरुणा शर्म यच्छतम् ॥ ७-८३-९

१३. ता गृणीहि नमस्येभिः शूषैः
सुम्नेभिरिन्द्रावरुणा चकाना ।
वज्रेणान्यः शवसा हन्ति वृत्रम्
सिषक्ति अन्यो वृजनेषु विप्रः ॥ ६-६८-३

१४. जुषेथां यज्ञं बोधतम् हवस्य मे
सत्तो होता निविदः पूर्व्या अनु ।
अच्छा राजाना नम एत्यावृतम्
प्रशास्त्राद् आ पिबतं सोम्यं मधु ॥ २-३६-६

१५. युवोर्ऋतं रोदसी सत्यमस्तु
महे षु णः सुविताय प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै
सपर्यामि प्रयसा यामि रत्नम् ॥ ३-५४-३

१६ स सुक्रतुर्ऋतचिदस्तु होता
य आदित्य शवसा वां नमस्वान् ।
आववर्तद् अवसे वां हविष्मान्
असदित् स सुविताय प्रयस्वान् ॥ ७-८५-४

१७. अमूरा विश्वा वृषणाविमा वाम्
न यासु चित्रम् ददृशे न यक्षम् ।
द्रुहः सचन्ते अनृता जनानाम्
न वां निण्यान्यचिते अभूवन् ॥ ७-६१-५

१८. इयं देव पुरोहितिर्युवभ्याम्
यज्ञेषु मित्रावरुणाव् अकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो
यूयं पात स्वस्तिभिः सदा नः ॥ ७-६०-१२

१९. ऋतस्य गोपाव् अधितिष्ठथो रथम्
सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवम्
तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥ ५-६३-१

२०. ऋतस्य बुध्न उपसामिषण्यन्
वृषा मही रोदसी आ विवेश ।
मही मित्रस्य वरुणस्य माया
चन्द्रेव भानुम् वि दधे पुरुत्रा ॥ ३-६१-७

२१. धर्मणा मित्रावरुणा विपश्चिता
व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वम् भुवनं वि राजथः
सूर्यम् आ धत्थो दिवि चित्र्यम् रथम् ॥ ५-६३-७

२२. इमां वां मित्रावरुणा सुवृक्तिम्
इषं न कृण्वे असुरा नवीयः ।
इनो वामन्यः पदवीरदब्धो
जनं च मित्रो यतति ब्रुवाणः ॥ ७-३६-२

२३. ता भूरिपाशावनृतस्य सेतू
दुरत्येतू रिपवे मर्त्याय ।
ऋतस्य मित्रावरुणा पथा वाम्
अपो न नावा दुरिता तरेम ॥ ७-६५-३

२४. युवं वस्त्राणि पीवसा वसाथे
युवोरच्छिद्रा मन्तवो ह सर्गाः ।
अवातिरतमनृतानि विश्व
ऋतेन मित्रावरुणा सचेथे ॥ १-१५२-१

२५. युवो राष्ट्रं बृहदिन्वति द्यौर्
यौ सेतृभिररज्जुभिः सिनीथः ।
परि नो हेळो वरुणस्य वृज्या
उरुं न इन्द्रः कृणवदु लोकम् ॥ ७-८४-२

२६. अपादेति प्रथमा पद्वतीनाम्
कस्तद्वाम् मित्रावरुणा चिकेत ।
गर्भो भारं भरति आ चिदस्य
ऋतं पिपर्ति अनृतं नि तारीत् ॥ १-१५२-३

२७. प्रति वां सूर उदिते सूक्तैर्
मित्रं हुवे वरुणं पूतदक्षम् ।
ययोरसुर्यमक्षितम् ज्येष्ठम्
विश्वस्य यामन्नाचित्ता जिगत्नु ॥ ७-६५-१

२८. मित्राय शिक्ष वरुणाय दाशुषे
या सम्राजा मनसा न प्रयुच्छतः ।
ययोर्धाम धर्मणा रोचते बृहद्
ययोर् उभे रोदसी नाधसी वृतौ ॥ १०-६५-५

२९. समानं नीळं वृषणो वसानाः
सं जग्मिरे महिषा अर्वतीभिः ।
ऋतस्य पदं कवयो नि पान्ति
गुहा नामानि दधिरे पराणि ॥ १०-५-२

३०. ता हि देवानाम् असुरा तावर्या
ता नः क्षितीः करतमूर्जयन्तीः ।
अश्याम मित्रावरुणा वयम् वाम्
द्यावा च यत्र पीपयन्नहा च ॥ ७-६५-२

३१. तमु ष्टवाम य इमा जजान
विश्वा जातानि अवराणि अस्मात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिर्
उपो नमोभिर्वृषभं विशेम ॥ ८-९६-६

३२. अयं मित्रो नमस्यः सुशेवो
राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्य
अपि भद्रे सौमनसे स्याम ॥ ३-५९-४

३३. विदुष्टे विश्वा भुवनानि तस्य
ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्
त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ४-४२-७

अष्टमी ।

अश्विनौ

१. आ नो रत्नानि बिभ्रताव्
अश्विना गच्छतम् युवम् ।
रुद्रा हिरण्यवर्तनी
जुषाणा वाजिनीवसू ॥ ५-७५-३

२. आ नो देवेभिरुपयातमर्वाक्
सजोषसा नासत्या रथेन ।
युवोर्हि नः सख्या पित्र्याणि
समानो बन्धुरुत तस्य वित्तम् ॥ ७-७२-२

३. मध्व ऊ षु मधूयुवा
रुद्रा सिषक्ति पिप्युषी ।
यत् समुद्राति पर्षथः
पक्वाः पृक्षो भरन्त वाम् ॥ ५-७३-८

४. आ पश्चातात् नासत्या पुरस्ताद्
आ अश्विना यातमधराद् उदक्तात् ।
आ विश्वतः पाञ्चजन्येन राया
यूयं पात स्वस्तिभिः सदा नः ॥ ७-७२-५

५. युवोर्दानाय सुभरा असश्चतो
रथमा तस्थुर्वचसं न मन्तवे ।
याभिर्धियो अवथः कर्मन्निष्टये
ताभिरू षु ऊतिभिरश्विना गतम् ॥ १-११२-२

६. युवं तासां दिव्यस्य प्रशासने
विशां क्षयथो अमृतस्य मज्मना ।
याभिर्धेनुमस्वं पिन्वथो नरा
ताभिरू षु ऊतिभिरश्विना गतम् ॥ १-११२-३

७. यवं वृकेणाश्विना वपन्ता
इषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युम् बकुरेणा धमन्ता
उरुम् ज्योतिश्चक्रथुरार्याय ॥ १-११७-२१

८. आ न ऊर्जं वहतमश्विना युवम्
मधुमत्या नः कशया मिमिक्षतम् ।
प्रायुस्तारिष्टम् नी रपांसि मृक्षतम्
सेधतं द्वेषो भवतं सचाभुवा ॥ १-१५७-४

९. युवं ह गर्भं जगतीषु धत्थो
युवं विश्वेषु भुवनेषु अन्तः ।
युवमग्निं च वृषणावपश्च
वनस्पतींरश्विनावैरयेथाम् ॥ १-१५७-५

१०. युवं ह स्थो भिषजा भेषजेभिर्
अथो ह स्थो रथ्या राथ्येभिः ।
अथो ह क्षत्रमधि धत्थ उग्रा
यो वां हविष्मान्मनसा ददाश ॥ १-१५७-६

११. वसू रुद्रा पुरुमन्तू वृधन्ता
दशस्यतम् नो वृषणावभिष्टौ ।
दस्रा ह यद् रेक्ण औचथ्यो वाम्
प्र यत् सस्राथे अकवाभिरूती ॥ १-१५८-१

१२. इहेह जाता समवावशीताम्
अरेपसा तन्वा नामभिः स्वैः ।
जिष्णुर्वामन्यः सुमखस्य सूरिर्
दिवो अन्यः सुभगः पुत्र ऊहे ॥ १-१८१-४

१३. अमाजुरश्चिद्भवथो युवं भगो
अनाशोश्चिदवितारा अपमस्य चित् ।
अन्धस्य चिन्नासत्या कृशस्य चित्
युवामिदाहुर्भिषजा रुतस्य चित् ॥ १०-३९-३

१४. कं याथः कम् ह गच्छथ
कमच्छा युञ्जाथे रथम् ।
कस्य ब्रह्माणि रण्यथो
वयं वामुश्मसीष्टये ॥ ५-७४-३

१५. इन्द्रतमा हि धिष्ण्या मरुत्तमा
दस्रा दंसिष्ठा रथ्या रथीतमा ।
पूर्णं रथं वहेथे मध्व आचितम्
तेन दाश्वांसमुप याथो अश्विना ॥ १-१८२-२

१६. किमत्र दस्रा कृणुथः किमासाथे
जनो यः कश्चिदहविर्महीयते ।
अति क्रमिष्टम् जुरतं पणेरसुम्
ज्योतिर्विप्राय कृणुतं वचस्यवे ॥ १-१८२-३

१७. शृङ्गेव नः प्रथमा गन्तमर्वाक्
शफाविव जर्भुराणा तरोभिः ।
चक्रवाकेव प्रति वस्तोरुस्रा
अर्वाञ्चा यातम् रथ्येव शक्रा ॥ २-३९-३

१८. रातेवार्जुया नद्येव रीतिर्
अक्षी इव चक्षुषा यातमर्वाक् ।
हस्ताविव तन्वे शम्भविष्ठा
पादेव नो नयतं वस्यो अच्छ ॥ २-३९-५

१९. सुयुग् वहन्ति प्रति वामृतेन
उर्ध्वा भवन्ति पितरेव मेधाः ।
जरेथामस्मद्विपणेर्मनीषाम्
युवोरवश्चकृमा यातमर्वाक् ॥ ३-५८-२

२०. पुराणमोकः सख्यं शिवं वाम्
युवोर्नरा द्रविणम् जह्नाव्याम् ।
पुनः कृण्वानाः सख्या शिवानि
मध्वा मदेम सह नू समानाः ॥ ३-५८-६

नवमी ।

एकासुरत्वम्

१. उषसः पूर्वा अध यद् वि ऊषुर्
महद् विजज्ञे अक्षरं पदे गोः ।
व्रता देवानामुप नु प्रभूषन्
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१

२. मो षू णो अत्र जुहुरन्त देवा
मा पूर्वे अग्ने पितरः पदज्ञाः ।
पुराण्योः सद्मनोः केतुरन्तर्
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-२

३. वि मे पुरुत्रा पतयन्ति कामाः
शम्य् अच्छा दीद्ये पूर्व्याणि ।
समिद्धे अग्नावृतमिद्वदेम
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-३

४. समानो राजा विभृतः पुरुत्रा
शये शयासु प्रयुतो वनानु ।
अन्या वत्सं भरति क्षेति माता
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-४

५. आक्षित् पूर्वासु अपरा अनूरुत्
सद्यो जातासु तरुणीषु अन्तः ।
अन्तर्वतीः सुवते अप्रवीता
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-५

६. शयुः परस्तादध नु द्विमाता
अबन्धनश्चरति [illegible]
मित्रस्य ता वरुणस्य [illegible]
महद् देवानाम् [illegible] ॥ ३-५५-६

७. द्विमाता होता विदथेषु सम्राट्
अनु अग्रं चरति क्षेति बुध्नः ।
प्र रण्यानि रण्यवाचो भरन्ते
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-७

८. शूरस्येव युध्यतो अन्तमस्य
प्रतीचीनं ददृशे विश्वमायत ।
अन्तर्मतिश्चरति निष्षिधं गोर्
महद् देवानाम् असुरत्वम एकम् ॥ ३-५५-८

९. नि वेवेति पलितो दूत आसु
अन्तर्महांश्चरति रोचनेन ।
वपूंषि बिभ्रदभि नो वि चष्टे
महद् देवानाम् असुरत्वम एकम् ॥ ३-५५-९

१०. विष्णुर्गोपाः परमं पाति पाथः
प्रिया धामानि अमृता दधानः ।
अग्निष्टा विश्वा भुवनानि वेद
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१०

११. नाना चक्राते यम्या वपूंषि
तयोरन्यद्रोचते कृष्णमन्यन् ।
श्यावी च यद् अरुषी च स्वसारौ
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-११

१२. माता च यत्र दुहिता च धेनू
सबर्दुघे धापयेते समीची ।
ऋतस्य ते सदसीळे अन्तर्
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१२

१३. अन्यस्या वत्सं रिहती मिमाय
कया भुवा नि दधे धेनुरूधः ।
ऋतस्य सा पयसापिन्वतेळा
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१३

१४. पद्या वस्ते पुरुरूपा वपूंषि
ऊर्ध्वा तस्थौ त्र्यविं रेरिहाणा ।
ऋतस्य सद्म वि चरामि विद्वान्
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१४

१५. पदे इव निहिते दस्मे अन्तर्
तयोरन्यद्गुह्यमाविरन्यत् ।
सध्रीचीना पथ्या सा विषूची
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१५

१६. आ धेनवो धुनयन्तामशिश्वीः
सबर्दुघाः शशया अप्रदुग्धाः ।
नव्या नव्या युवतयो भवन्ति
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१६

१७. यद् अन्यासु वृषभो रोरवीति
सो अन्यस्मिन्यूथे नि दधाति रेतः ।
स हि क्षपावान्त्स भगः स राजा
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१७

१८. वीरस्य नु स्वश्व्यं जनासः
प्र नु वोचाम विदुरस्य देवाः ।
षोळ्हा युक्ताः पञ्चपञ्चा वहन्ति
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१८

१९. देवस्त्वष्टा सविता विश्वरूपः
पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनानि अस्य
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-१९

२०. मही समैरच्चम्वा समीची
उभे ते अस्य वसुना न्यृष्टे ।
शृण्वे वीरो विन्दमानो वसूनि
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-२०

२१. इमां च नः पृथिवी विश्वधाया
उप क्षेति हितमित्रो न राजा।
पुरःसदः शर्मसदो न वीरा
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-२१

२२. निष्षिध्वरीस्त ओषधीरुतापो
रयिं त इन्द्र पृथिवी बिभर्ति।
सखायस्ते वामभाजः स्याम
महद् देवानाम् असुरत्वम् एकम् ॥ ३-५५-२२

२३. सुपर्णं विप्राः कवयो वचोभिर्
एकं सन्तं बहुधा कल्पयन्ति।
छन्दांसि च दधतो अध्वरेषु
ग्रहान्त्सोमस्य मिमते द्वादश ॥ १०-११४-५

२४. एकः सुपर्णः स समुद्रमा विवेश
स इदं विश्वं भुवनं वि चष्टे।
तं पाकेन मनसा अपश्यमन्तितस्
तम् माता रेळ्हि स उ रेळ्हि मातरम्॥ १०-११४-४

२५. एको बहूनामसि मन्यवीळितो
विशं विशं युधये सं शिशाधि।
अकृत्तरुक् त्वया युजा वयम्
द्युमन्तम् घोषम् विजयाय कृण्महे ॥ १०-८४-४

२६. वया इदग्ने अग्नयस्ते अन्ये
त्वे विश्वे अमृता मादयन्ते।
वैश्वानर नाभिरसि क्षितीनाम्
स्थूणेव जनान् उपमिद्यन्यथ ॥ १-५९-१

२७. त्वं वरुण उत मित्रो अग्ने
त्वां वर्धन्ति मतिभिर्वसिष्ठाः।
त्वे वसु सुषणनानि सन्तु
यूयं पात स्वस्तिभिः सदा नः ॥ ७-१२-३

२८. त्वमग्ने वरुणो जायसे यत्
त्वम् मित्रो भवसि यत्समिद्धः ।
त्वे विश्वे सहसस्पुत्र देवास्
त्वम् इन्द्रो दाशुषे मर्त्याय ॥ ५-३-१

२९. वि यद्वाचम् कीस्तासो भरन्ते
शंसन्ति के चिन् निविदो मनानाः ।
आद्वो भवाम सत्यानि उक्था
नकिर्देवेभिर्यतथो महित्वा ॥ ६-६७-१०

३०. त अज्येष्ठा अकनिष्ठास उद्भिदो
अमध्यमासो महसा वि वावृधुः ।
सुजातासो जनुषा पृश्निमातरो
दिवो मर्या आ नो अच्छा जिगातन ॥ ५-५९-६

३१. यो नः पिता जनिता यो विधाता
धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव
तम् सम्प्रश्नं भुवना यन्त्यन्या ॥ १०-८२-३

३२. इन्द्रं मित्रं वरुणमग्निमाहुर्
अथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥ १-१६४-४६

दशमी ।

रुद्रः

१. भुवनस्य पितरम् गीर्भिराभि
रुद्रम् दिवा वर्धया रुद्रमक्तौ ।
बृहन्तम् ऋष्वमजरम् सुषम्नम्
ऋधग्घुवेम कविनेषितासः ॥ ६-४९-१०

२. स्तोमं वो अद्य रुद्राय शिक्वसे
क्षयद्वीराय नमसा दिदिष्टन ।
येभिः शिवः स्ववाँ एवयावभिः
दिवः सिषक्ति स्वयशा निकामभिः ॥ १०-९२-९

३. त्वमस्य पारे रजसो व्योमनः
स्वभूति ओजा अवसे धृषन्मनः ।
चकृषे भूमिम् प्रतिमानम् ओजसो
अपः स्वः परिभूर् एषि आ दिवम् ॥ १-५२-१२

४. न यस्य द्यावापृथिवी अनु व्यचो
न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिम् मदे अस्य युध्यत
एको अन्यच्चकृषे विश्वमानुषक् ॥ १-५२-१४

५. समेत विश्वे वचसा पतिम् दिवः
एको विभुर् अतिथिर् जनानाम् ।
स पूर्व्यो नूतनम् आ विवासत्
तम् वर्तनिर् अनुवावृत एकमिन् पुरु ॥ सा.पू.४-२-४-३

६. इमा रुद्राय स्थिरधन्वने गिरः
क्षिप्रेषवे देवाय स्वधाव्ने ।
अषाळ्हाय सहमानाय वेधसे
तिग्मायुधाय भरता शृणोतु नः ॥ ७-४६-१

७. प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्
   दिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति
   न प्रतिष्ठिः पुरुमायस्य सह्योः ॥ ६-१८-१२

८. क उ नु ते महिमनः समस्य
   अस्मत्पूर्वम् ऋषयो अन्तमापुः । -
यन्मातरम् च पितरं च साकम्
   अजनयथास्तन्वः स्वायाः ॥ १०-५४-३

९. त्वं भुवः प्रतिमानं पृथिव्याः
   ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षम् महित्वा
   सत्यमद्धा नकिरन्यस्त्वावान् ॥ १-५२-१३

१०. न तं विदाथ य इमा जजान
   अन्यद् युष्माकं अन्तरम् बभूव ।
नीहारेण प्रावृता जल्प्या च
   [illegible] १०-८२-७

११. [illegible]
   [illegible]
[illegible]
   [illegible] । १०-१२९-२

१२. [illegible]
   [illegible]
[illegible]
   [illegible]

१३. [illegible]
   [illegible]
[illegible]
   [illegible]

१४. अर्हन् बिभर्षि सायकानि धन्व
अर्हन् निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं
न वा ओजीयो रुद्र त्वदस्ति ॥ २-३३-१०

१५. हिरण्यहस्तो असुरः सुनीथः
सुमृळीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन् रक्षसो यातुधानान्
अस्थाद्देवः प्रतिदोषं गृणानः ॥ १-३५-१०

१६. हिरण्यपाणिः सविता विचर्षणिः
उभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यम्
अभि कृष्णेन रजसा द्यामृणोति ॥ १-३५-९

१७. तद्देवस्य सवितुर्वार्यं महद् ।
वृणीमहे असुरस्य प्रचेतसः ।
छर्दिर्येन दाशुषे यच्छति त्मना ।
तन्नो महाँ उदयान्देवो अक्तुभिः ॥ ४-५३-१

१८. सविता पश्चातात्सविता पुरस्तात् ।
सवितोत्तरात्तात् सविता अधरात्तात् ।
सविता नः सुवतु सर्वतातिम्
सविता नो रासतां दीर्घमायुः ॥ १०-३६-१४

१९. त्वेषं वयं रुद्रं यज्ञसाधम्
वंकुं कविमवसे नि ह्वयामहे ।
आरे अस्मद्दैव्यं हेळो अस्यतु
सुमतिमिद्वयमस्या वृणीमहे ॥ १-११४-४

२०. न स जीयते मरुतो न हन्यते
न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय
ऋषिं वा यं राजानं वा सुषूदथ ॥ ५-५४-७

२१. प्रपथे पथामजनिष्ट पूषा
प्रपथे दिवः प्रपथे पृथिव्याः ।
उभे अभि प्रियतमे सधस्थे
आ च परा च चरति प्रजानन् ॥ १०-१७-६

२२. य इमे द्यावापृथिवी जनित्री
रूपैरपिंशद् भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान्
देवं त्वष्टारमिह यक्षि विद्वान् ॥ १०-११०-९

२३. कथा कविस्तुवीरवान्कया गिरा
बृहस्पतिर्वावृधते सुवृक्तिभिः ।
अज एकपात्सुहवेभिर्ऋक्वभिर्
अहिः शृणोतु बुध्न्यो हवीमनि ॥ १० ६४-४

२४. ब्रह्म गामश्वं जनयन्त ओषधीर्
वनस्पतीन् पृथिवीं पर्वताँ अपः ।
सूर्यं दिवि रोहयन्तः सुदानव
आर्या व्रता विसृजन्तो अधि क्षमि ॥ १०-६५-११

२५. त्वमग्ने रुद्रो असुरो महो दिवस्
त्वं शर्धो मारुतं पृक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्
त्वं पूषा विधतः पासि नु त्मना ॥ २-१-६

२६. मेधाकारं विदथस्य प्रसाधनम्
अग्निं होतारं परिभूतमम् मतिम् ।
तमिदर्भे हविष्या समानमित्
तम् इन्महे वृणते नान्यं त्वत् ॥ १०-९१ ८

२७. प्र रुद्रेण ययिना यन्ति सिन्धवस्
तिरो महीमरमतिं दधन्विरे ।
येभिः परिज्मा परियन्नुरु ज्रयो
वि रोरुवज्जठरे विश्वमुक्षते ॥ १०-९२-५

२८. स्थिरेभिरङ्गैः पुरुरूप उग्रो
बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्
न वा उ योषद्रुद्रादसुर्यम् ॥ २-३३-९

२९. इदा हि ते वेविषतः पुराजाः
प्रत्नास आसुः पुरुकृत्सखायः ।
ये मध्यमास उत नूतनास
उतावमस्य पुरुहूत बोधि ॥ ६-२१-५

३०. देवानां माने प्रथमा अतिष्ठन्
कृन्तत्रादेषामुपरा उदायन् ।
त्रयस्तपन्ति पृथिवीमनूपा
द्वा बृबूकं वहतः पुरीषम् ॥ १०-२७-२३

३१. मा नो वधी रुद्र मा परा दा
मा ते भूम प्रसितौ हीळितस्य ।
आ नो भज बर्हिषि जीवशंसे ।
यूयं पात स्वस्तिभिः सदा नः ॥ ७-४६-४

३२. कद्रुद्राय प्रचेतसे
मीळ्हुष्टमाय तव्यसे ।
वोचेम शन्तमं हृदे ॥ १-४१-१

३३. यथा नो मित्रोवरुणो ।
यथा रुद्रश्चिकेतति ।
यथा विश्वे सजोषसः ॥ १-४३-३

एकादशी ।

हविषा विधानम्

१. हिरण्यगर्भः समवर्तताग्रे
भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीम् द्यामुतेमाम्
कस्मै देवाय हविषा विधेम ॥ १०-१२१-१

२. य आत्मदा बलदा यस्य विश्व
उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायामृतम् यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-२

३. यः प्राणतो निमिषतो महित्वा
एक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-३

४. यस्य इमे हिमवन्तो महित्वा
यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू
कस्मै देवाय हविषा विधेम ॥ १०-१२१-४

५. येन द्यौरुग्रा पृथिवी च दृळ्हा
येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-५

६. यं क्रन्दसी अवसा तस्तभाने
अभ्यैक्षेताम् मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति
कस्मै देवाय हविषा विधेम ॥ १०-१२१-६

७. आपो ह यद् बृहतीर्विश्वमायन्
गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः
कस्मै देवाय हविषा विधेम ॥ १०-१२१-७

८. यश्चिदापो महिना पर्यपश्यद्
दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत्
कस्मै देवाय हविषा विधेम ॥ १०-१२१-८

९. मा नो हिंसीज्जनिता यः पृथिव्याः
यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान
कस्मै देवाय हविषा विधेम ॥ १०-१२१-९

१०. आत्मा देवानां भुवनस्य गर्भो
यथावशं चरति देव एषः ।
घोषा इदस्य शृण्विरे न रूपम्
तस्मै वाताय हविषा विधेम ॥ १०-१६८-४

११. प्रजापते न त्वदेतान्यन्यो
विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु
वयं स्याम पतयो रयीणाम् ॥ १०-१२१-१०

१२. कथा कदस्या उषसो नि उष्टौ
देवो मर्तस्य सख्यम् जुजोष ।
कथा कदस्य सख्यम् सखिभ्यो
ये अस्मिन्कामं सुयुजं ततस्रे ॥ ४-२३-५

१३. को नानाम वचसा सोम्याय
मनायुर्वा भवति वस्त उस्राः ।
क इन्द्रस्य युज्यम् कः सखित्वम्
को भ्रात्रं वष्टि कवये क ऊती ॥ ४-२५-२

१४. त्वामग्ने पितरमिष्टिभिर्
नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्ते अविधत्
त्वं सखा सुशेवः पास्याधृषः ॥ २-१-९

१५. वास्तोष्पते प्रतरणो न एधि
गयस्फानो गोभिरश्वेभिरिन्दो ।
अजरासस्ते सख्ये स्याम
पितेव पुत्रान्प्रति नो जुषस्व ॥ ७-५४-२

१६. अग्निम् मन्ये पितरमग्निमापिम्
अग्निं भ्रातरं सदमित्सखायम् ।
अग्नेरनीकं बृहतः सपर्यम्
दिवि शुक्रं यजतं सूर्यस्य ॥ १०-७-३

१७. पश्चात्पुरस्ताद् अधरादुदक्तात्
कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरो जरिम्णे
अग्ने मर्त्यान् अमर्त्यस्त्वं नः ॥ १०-८७-२१

१८. आ हि ष्मा सूनवे पिता
आपिर्यजत्यापये
सखा सख्ये वरेण्यः ॥ १-२६-३

१९. यदग्ने स्यामहं त्वम्
त्वम् वा घा स्या अहम्
स्युष्टे सत्या इहाशिषः ॥ ८-४४-२३

२०. य आपिर्नित्यो वरुण प्रियः सन्
त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम
यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥ ७-८८-६

द्वादशी ।

विराट्

१. सहस्रशीर्षा पुरुषः
सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा
अत्यतिष्ठद्दशाङ्गुलम् ॥ १०-९०-१

२. पुरुष एव इदं सर्वम्
यद् भूतम् यच्च भव्यम् ।
उतामृतत्वस्येशानो
यदन्नेनातिरोहति ॥ १०-९०-२

३. एतावानस्य महिमा
अतो ज्यायांश्च पूरुषः ।
पादोस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि ॥ १०-९०-३

४. त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ्व्यक्रामत्
साशनानशने अभि ॥ १०-९०-४

५. तस्माद्विराळजायत
विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत
पश्चाद् भूमिमथो पुरः ॥ १०-९०-५

६. यत्पुरुषेण हविषा
देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यम्
ग्रीष्म इध्मः शरद्धविः ॥ १०-९०-६

७. तं यज्ञम् बर्हिषि प्रौक्षन
पुरुषं जातमग्रतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥ १०-९०-७

८. तस्माद्यज्ञात सर्वहुतः
सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यान्
आरण्यान् ग्राम्याश्च ये ॥ १०-९०-८

९. तस्माद्यज्ञात् सर्वहुतः
ऋचः सामानि जज्ञिरे ।
छन्दांसि यज्ञिरे तस्माद्
यजुस्तस्मादजायत ॥ १०-९० ९

१०. तस्मादश्वा अजायन्त
ये के च उभयादतः
गावो ह जज्ञिरे तस्मात्
तस्माज्जाता अजावय ॥ १०-९०-१०

११. यत्पुरुषं वि अदधुः
कतिधा व्यकल्पयन् ।
मुखम् किमस्य कौ बाहू
का ऊरू पादा उच्येते ॥ १० ९०-११

१२. ब्राह्मणो अस्य मुखमासीत्
बाहू राजन्य कृतः ।
ऊरू तदस्य यद्वैश्य
पद्भ्याम् शूद्रो अजायत ॥ १०-९०-१२

१३. चन्द्रमा मनसो जातश्
चक्षो. सूर्यो अजायत ।
मुखादिन्द्रश्च अग्निश्च
प्राणाद्वायुरजायन ॥ १०-९०-१३

१४. नाभ्या आसीत् अन्तरिक्षम्
शीर्ष्णो द्यौः समवर्तत ।
पद्भ्याम् भूमिर्दिशः श्रोत्रान्
तथा लोकान अंकल्पयन् ॥ १०-९०-१४

१५. सप्तास्यासन्परिधयस्
त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना
अबध्नन्पुरुषम् पशुम् ॥ १०-९०-१५

१६. सर्वे निमेषा जज्ञिरे
विद्युतः पुरुषादधि ।
नैनमूर्ध्वं न तिर्यञ्चम्
न मध्ये परिजग्रभन् ॥ यजु. ३२-२

१७. य इमा विश्वा भुवनानि जुह्वन्
ऋषिर्होता न्यसीदत्पिता नः ।
स आशिषा द्रविणमिच्छमानः
प्रथमच्छदवरान् आ विवेश ॥ १०-८१-१

१८. प्रजापतिश्चरति गर्भे अन्तर्
अजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीरास्
तस्मिन्ह तस्थुर्भुवनानि विश्वा ॥ यजु. ३१-१९

१९. रूपंरूपं मघवा बोभवीति
मायाः कृण्वानस्तन्वं परि स्वाम् ।
त्रिर्यद् दिवः परि मुहुर्तमागात्
स्वैर्मन्त्रैरनृतुपा ऋतावा ॥ ३-५३-८

२०. विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात् ।
संबाहुभ्यां धमति सं पतत्रैर्
द्यावाभूमी जनयन्देव एकः ॥ १०-८१-३

२१. त्रिरस्य ता परमा सन्ति सत्या
स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्
छुचिः शुक्रो अर्यो रोरुचानः ॥ ४-१-७

२२. अपश्यं गोपामनिपद्यमानम्
आ च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान
आ वरीवर्ति भुवनेष्वन्तः ॥ १०-१७७-३

२३. अदितिर्द्यौरदितिरन्तरिक्षम्
अदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना
अदितिर्जातमदितिर्जनित्वम् ॥ १-८९-१०

त्रयोदशी।

मनुः

१. अहम् मनुरभवम् सूर्यश्चाहम्
कक्षीवान् ऋषिरस्मि विप्रः।
अहम् कुत्समार्जुनेयं नि ऋञ्जे
अहम् कविरुशना पश्यता मा। ४-२६-१

२. अहम् भूमिमददामार्याय
अहम् वृष्टिम् दाशुषे मर्त्याय।
अहमपो अनयम् वावशाना
मम देवासो अनु केतुमायन्॥ ४-२६-२

३. अहम् पुरो मन्दसानो वि ऐरम्
नव साकम् नवतीः शम्बरस्य।
शततमं वेश्यम् सर्वताता
दिवोदासमतिथिग्वम् यदावम्॥ ४-२६-३

४. अहम् भुवं वसुनः पूर्व्यस्पतिर्
अहम् धनानि सं जयामि शश्वतः।
मा हवन्ते पितरं न जन्तवो
अहम् दाशुषे वि भजामि भोजनम्॥ १०-४८-१

५. अहमिन्द्रो रोधो वक्षो अथर्वणम्
त्रिताय गा अजनयमहेरधि।
अहम् दस्युभ्यः परि नृम्णमाददे
गोत्रा शिक्षन् दधीचे मातरिश्वने॥ १०-४८-२

६. मह्यम् त्वष्टा वज्रमतक्षदायसम्
मयि देवासो अवृजन्नपि क्रतुम्।
ममानीकं सूर्यस्येव दुष्टरम्
मामार्यन्ति कृतेन कर्त्वेन च॥ १०-४८-३

७. अहमिन्द्रो न परा जिग्य इद्धनम्
न मृत्यवे अव तस्थे कदा चन ।
सोममिन्मा सुन्वन्तो याचता वसु
न मे पूरवः सख्ये रिषाथन ॥ १०-४८-५

८. अभि इदमेकमेको अस्मि निष्षाळ्
अभी द्वा किमु त्रयः करन्ति ।
खले न पर्षान् प्रति हन्मि भूरि
किं मा निन्दन्ति शत्रवो अनिन्द्राः ॥ १०-४८-७

९. आदित्यानां वसूनां रुद्रियाणाम्
देवो देवानाम् न मिनामि धाम ।
ते मा भद्राय शवसे ततक्षुर्
अपराजितमस्तृतमषाळ्हम् ॥ १०-४८-११

१०. अहम् रुद्रेभिर्वसुभिश्चराभि
अहमादित्यैरुत विश्वदेवैः ।
अहम् मित्रावरुण उभा बिभर्मि
अहमिन्द्राग्नी अहमश्विना उभा ॥ १०-१२५-१

११. अहम् सोममाहनसं बिभर्मि
अहम् त्वष्टारमुत पूषणं भगम् ।
अहम् दधामि द्रविणं हविष्मते
सुप्राव्ये यजमानाय सुन्वते ॥ १०-१२५-२

१२. अहं राष्ट्री सङ्गमनी वसूनाम्
चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा
भूरिस्थात्रां भूर्यावेशयन्तीम् ॥ १०-१२५-३

१३. मया सो अन्नमत्ति यो विपश्यति
यः प्राणिति य ईं शृणोति उक्तम् ।
अमन्तवो मां त उप क्षियन्ति
श्रुधि श्रुत श्रद्धिवं ते वदामि

१४. अहमेव स्वयमिदं वदामि
जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तंतमुग्रं कृणोमि
तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ १०-१२५-५

१५. अहं रुद्राय धनुरातनोमि
ब्रह्मद्विषे शरवे हन्तवा उ ।
अहम् जनाय समदं कृणोमि
अहम् द्यावापृथिवी आ विवेश ॥ १०-१२५-६

१६. अहम् सुवे पितरमस्य मूर्धन्
मम योनिरप्सु अन्तः समुद्रे ।
ततो वि तिष्ठे भुवनानु विश्वा
उतामूम् द्याम् वर्ष्मणोप स्पृशामि ॥ १०-१२५-७

१७. अहमेव वात इव प्र वामि
आरभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्या
एतावती महिना सम्बभूव ॥ १०-१२५-८

१८. अहम् दाम् गृणते पूर्व्यं वसु
अहम् ब्रह्म कृणवं मह्यम् वर्धनम् ।
अहम् भुवं यजमानस्य चोदिता
अयज्वनः साक्षि विश्वस्मिन्भरे ॥ १०-४९-१

१९. मां धुरिन्द्रं नाम देवता
दिवश्च ग्मश्चापां च जन्तवः ।
अहम् हरी वृषणा विव्रता रघू
अहम् वज्रम् शवसे धृष्णु आ ददे ॥ १०-४९-२

२०. अहम् सप्तहा नहुषो नहुष्टरः
प्राश्रावयम् शवसा तुर्वशं यदुम् ।
अहम् नि अन्यं सहसा सहस्करम्
नव व्राधतो नवतिं च वक्षयम् ॥ १०-४९-८

२१. अहम् तदासु धारयम् यदासु
न देवश्चन त्वष्टाधारयद्रुशन् ।
स्पार्हं गवामूधःसु वक्षणासु
आ मधो [illegible] ॥ १०-४९-१०

२२. एवा देवान [illegible]
प्र च्यौत्नेन मघवा सत्यराधाः ।
विश्वेत्ता ते हरिवः शचीवः
अभि तुरासः स्वयशो गृणन्ति ॥ १०-४९-११

२३. एक एवाग्निर्बहुधा समिद्धः
एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषा सर्वमिदं वि भाति
एकं वा इदं वि बभूव सर्वम् ॥ ८-५८-२

२४. परीत्य भूतानि परीत्य लोकान्
परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्य
आत्मनात्मानमभि सं विवेश ॥ यजु. ३२-११

२५. तदेवाग्निस्तदादित्यः
तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रम् तद् ब्रह्म
ता आपः स प्रजापतिः [illegible] ३२-१

२६. आदित्यानामवसा नूतनेन
सक्षीमहि शर्मणा [illegible]
अनागास्त्वे अदितित्वे [illegible]
इमं यज्ञं दधतु [illegible] ३-८-१-१

चतुर्दशी ।

नासदीयम्

१. नासदासीन्नो सदासीत्तदानीम्
नासीद्रजो न व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद्गहनं गभीरम् ॥ १०-१२९-१

२. न मृत्युरासीदमृतं न तर्हि
न रात्र्या अह्न आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥ १०-१२९-२

३. तम आसीत्तमसा गूळ्हमग्रे
अप्रकेतं सलिलं सर्वं आ इदम् ।
तुच्छ्येन आभ्वपिहितं यदासीत्
तपसस् तन् महिना अजायतैकम् ॥ १०-१२९-३

४. कामस्तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्
हृदि प्रतीष्या कवयो मनीषा ॥ १०-१२९-४

५. तिरश्चीनो विततो रश्मिरेषाम्
अधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन्महिमान आसन्त्
स्वधा अवस्तात्प्रयतिः परस्तात् ॥ १०-१२९-५

६. को ददर्श प्रथमं जायमानम्
अस्थन्वन्तम् यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्
को विद्वांसमुप गात्प्रष्टुमेतत् ॥ १-१६४-४

७. किं स्विद्वनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्टतक्षुः ।
सन्तस्थाने अजरे इत ऊती
अहानी पूर्वीरुषसो जरन्त ॥ १०-३१-७

८. किं स्विद्विनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तन्
यद् अध्यतिष्ठद्भुवनानि धारयन् ॥ १०-८१-४

९. को अद्धा वेद क इह प्र वोचत्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेन
अथा को वेद यत आ बभूव ॥ १०-१२९-६

१०. इयं विसृष्टिर्यत आ बभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥ १०-१२९-७

११. नैतावदेना परो अन्यदस्ति
उक्षा स द्यावापृथिवी बिभर्ति ।
स्वचं पवित्रं कृणुत स्वधावान्
यदीं सूर्यं न हरितो वहन्ति । १०-३१-८

पञ्चदशी।

मधुमती

१. मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वोषधीः॥ १-९०-६

२. मधुनक्तमुतोषसो मधुमत्पार्थिवं रजः।
मधु द्यौरस्तु नः पिता॥ १-९०-७

३. मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः।
माध्वीर्गावो भवन्तु नः॥ १-९०-८

४. मधु नो द्यावापृथिवी मिमिक्षताम्।
मधुश्चुता मधुदुघे मधुव्रते।
दधाने यज्ञं द्रविणं च देवता
महिश्रवो वाजमस्मे सुवीर्यम्॥ ६-७०-५

५. ममाग्ने वर्चो विहवेष्वस्तु
वयं त्वेन्धानास्तन्वं पुषेम।
मह्यं नमन्तां प्रदिशश्चतस्रं
त्वयाध्यक्षेण पृतना जयेम॥ १०-१२८-१

६. मम देवा विहवे सन्तु सर्व
इन्द्रवन्तो मरुतो विष्णुरग्निः।
ममान्तरिक्षमुरुलोकम् अस्तु
मह्यम् वातः पवताम् कामे अस्मिन्॥ १०-१२८-२

७. मयि देवा द्रविणमा यजन्ताम्
मय्याशीरस्तु मयि देवहूतिः।
दैव्या होतारो वनुषन्तो पूर्वे
अरिष्टाः स्याम तन्वा सुवीराः॥ १०-१२८-३

८. मह्यं यजन्तु मम यानि हव्या
आकूतिः सत्या मनसो मे अस्तु।
एनो मा नि गां कतमच्चनाहम्
विश्वे देवासो अधि वोचता नः॥ १०-१२८-४

९. शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं नो इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥ १-९०-९

१०. शं नो द्यावापृथिवी पूर्वहूतौ
शमन्तरिक्षं दृशये नो अस्तु ।
शं न ओषधीर्वनिनो भवन्तु
शं नो रजसस्पतिरस्तु जिष्णुः ॥ ७ ३५-५

११. शं न इन्द्रो वसुभिर्देवो अस्तु
शमादित्येभिर्वरुणः सुशंसः ।
शं नो रुद्रो रुद्रेभिर्जलाषः
शं नस्त्वष्टा ग्नाभिरिह शृणोतु ॥ ७-३५-६

१२. शं नः सत्यस्य पतयो भवन्तु
शं नो अर्वन्तः शमु सन्तु गावः ।
शं न ऋभवः सुकृतः सुहस्ताः
शं नो भवन्तु पितरो हवेषु ॥ ७-३५-१२

१३. उदीर्ध्वं जीवो असुर्न आगात्
अप प्रागात्तम आ ज्योतिरेति ।
अरैक् पन्थां यातवे सूर्याय
अगन्म यत्र प्रतिरन्त आयुः ॥ १-११३-१६

१४. सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ७-५५-५

१५. ये देवानां यज्ञिया यज्ञियानां
मनोर्यजत्रा अमृता ऋतज्ञाः ।
ते नो रासन्तामुरुगायमद्य
यूयं पात स्वस्तिभिः सदा नः ॥ ७-३५-१५

१६. आदित्या रुद्रा वसवो जुषन्त
इदं ब्रह्म क्रियमाणं नवीयः ।
शृण्वन्तु नो दिव्याः पार्थिवासो
गोजाता उत ये यज्ञियासः ॥ ७-३५-१४

अनु–क्रमणिका

इन्द्रावरुणम्

(भारती)

१. इमं नो अग्न उप यज्ञमेहि
पञ्चयामं त्रिवृतं सप्ततन्तुम्।
असो हव्यवाळुत नः पुरोगा
ज्योगेव दीर्घं तम आशयिष्ठाः॥ १०-१२४-१

२. अदेवाद्देवः प्रचता गुहा यन्
प्रपश्यमानो अमृतत्वमेमि।
शिवं यत्सन्तमशिवो जहामि
स्वात्सख्यादरणीं नाभिमेमि॥ १०-१२४-२

३. पश्यन्नन्यस्या अतिथिं वयाया
ऋतस्य धाम वि मिमे पुरूणि।
शंसामि पित्रे असुराय शेवम्
अ यज्ञियाद्यज्ञियं भागमेमि॥ १०-१२४-३

४. बह्वीः समा अकरम् अन्तरस्मिन्
इन्द्रं वृणानः पितरं जहामि।
अग्निः सोमो वरुणस्ते च्यवन्ते
पर्यावर्द्राष्ट्रम् तदवामि आयन्॥ १०-१२४-४

५. निर्माया उ त्ये असुरा अभूवन्
त्वं च मा वरुण कामयासे।
ऋतेन राजन्ननृतं विविञ्चन्
मम राष्ट्रस्याधिपत्यमेहि॥ १०-१२४-५

६. इदं स्वरिदमिदास वाम्
अयं प्रकाश उर्व अन्तरिक्षम्।
हनाव वृत्रं निरेहि सोम
हविष्ट्वा सन्तं हविषा यजाम॥ १०-१२४-६

७. कविः कवित्वा दिवि रूपमासजद्
अप्रभूती वरुणो निरपः सृजन्।
क्षेमं कृण्वाना जनयो न सिन्धवस्
ता अस्य वर्णं शुचयो भरिभ्रति ॥ १०-१२४-७

८. ता अस्य ज्येष्ठमिन्द्रियं सचन्ते
ता ईमा क्षेति स्वधया मदन्तीः।
ता ईम् विशो न राजानं वृणाना
बीभत्सुवो अप वृत्रादतिष्ठन्॥ १०-१२४-८

९. बीभत्सूनाम् सयुजं हंसमाहुर्
अपां दिव्यानां सख्ये चरन्तम्।
अनुष्टुभम् अनु चर्चूर्यमानम्
इन्द्रं नि चिक्युः कवयो मनीषा ॥ १०-१२४-९

(इला)

१०. किं न इन्द्र जिघांससि
भ्रातरो मरुतस्तव।
तेभिः कल्पस्व साधुया
मा नः समरणे वधीः ॥ १-१७०-२

(भारती)

११. किं नो भ्रातरगस्त्य
सखा सन्नति मन्यसे।
विद्मा हि ते यथा मनो
अस्मभ्यमिन्न दित्ससि ॥ १-१७०-३

(वरुण)

१२. मम द्विता राष्ट्रं क्षत्रियस्य
विश्वायोर्विश्वे अमृता यथा नः।
क्रतुं सचन्ते वरुणस्य देवा
राजामि कृष्टेरुपमस्य वव्रेः ॥ ४-४२-१

१३. अहं राजा वरुणो मह्यम्
तानि असुर्याणि प्रथमा धारयन्त।

ऋतुं सचन्ते वरुणस्य देवाः
राजामि कृष्टेरुपमस्य वव्रेः ॥ ४-४२-२

(इन्द्र)

१४. अहमिन्द्रो वरुणस्ते महित्वा
उर्वी गभीरे रजसी सुमेके
त्वष्टेव विश्वा भुवनानि विद्वान्
समैरयं रोदसी धारयं च ॥ ४-४२-३

१५. अहमपो अपिन्वमुक्षमाणा
धारयं दिवं सदन ऋतस्य ।
ऋतेन पुत्रो अदितेर्ऋतावा
उत त्रिधातु प्रथयद्विभूम ॥ ४-४२-४

१६. मां नरः सु अश्वा वाजयन्तो
मां वृताः समरणे हवन्ते ।
कृणोमि आजिम् मघवाहमिन्द्र
इयर्मि रेणुमभिभूत्योजा ॥ ४-४२-५

(वरुण)

१७. अहं ता विश्वा चकरं नकिर्मा
दैव्यं सहो वरते अप्रतीतम्
यन्मा सोमासो ममदन्यदुक्था
उभे भयेते रजसी अपारे ॥ ४-४२-६

१८. विदुष्टे विश्वा भुवनानि तस्य
ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्
त्वं वृतान् अरिणा इन्द्र सिन्धून् ॥ ४-४२-७

(भारती)

१९. देवाश्चित्ते असुर्याय पूर्वे
अनु क्षत्राय ममिरे सहांसि ।
इन्द्रो मघानि दयते विषह्य
इन्द्रं वाजस्य जोहुवन्त सातौ ॥ ७-२१-७

(इला)

२०. त इद्देवानां सधमाद आसन्
ऋतावानः कवयः पूर्व्यासः।
गूळ्हं ज्योतिः पितरो अन्वविन्दन्
सत्यमन्त्रा अजनयन् उषासम्॥ ७-७६-४

(सरस्वती)

२१. नू मे ब्रह्माण्यग्न उच्छशाधि
त्वं देव मघवद्भ्यः सुषूदः।
रातौ स्यामोभयास आ ते
यूयं पात स्वस्तिभिः सदा नः॥ ७-१-२०

२२. अस्माकमत्र पितरस्त आसन्
सप्त ऋषयो दौर्गहे बध्यमाने।
त आयजन्त त्रसदस्युमस्या
इन्द्रं न वृत्रतुरमर्धदेवम्॥ ४-४२-८

२३. पुरुकुत्सानी हि वामदाशद्
हव्येभिरिन्द्रावरुणा नमोभिः।
अथा राजानं त्रसदस्युमस्या
वृत्रहणं ददथुरर्धदेवम्॥ ४-४२-९

२४. राया वयम् ससवांसो मदेम
हव्येन देवा यवसेन गावः।
तां धेनुमिन्द्रावरुणा युवं नो
विश्वाहा धत्तमनपस्फुरन्तीम्॥ ४-४२-१०

साम

२५. द्वे स्रुती अशृणवं पितॄणाम्।
अहं देवानामुत मर्त्यानाम्।
ताभ्यामिदं विश्वमेजत्समेति
यदन्तरा पितरं मातरं च १०-८...

२६. तदद्य वाचः प्रथमं मसीय
येनासुरान् अभि देवा असाम।
ऊर्जाद उत यज्ञियासः
पञ्च जना मम होत्रं जुषध्वम्॥ १०-५३-४

२७. यः पूर्व्याय वेधसे नवीयसे
सुमज्जानये विष्णवे ददाशति।
यो जातमस्य महतो महि ब्रवत्
सेदु श्रवोभिर्युज्यं चिदभ्यसत्॥ १-१५६-२

२८. आ भारती भारतीभिः सजोषा
इळा देवैर्मनुष्येभिरग्निः।
सरस्वती सारस्वतेभिरर्वाक्
तिस्रो देवीर्बर्हिरेदं सदन्तु॥ ७-२-८

२९. सङ्गच्छध्वम् सं वदध्वम्
सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे
सञ्जानाना उपासते॥ १०-१९१-२

३०. समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः
समानेन वो हविषा जुहोमि॥ १०-१९१-३

३१. समानी व आकूतिः
समाना हृदयानि वः।
समानमस्तु वो मनो
यथा वः सुसहासति॥ १०-१९१-४

॥ ॐ सत् रुद्र अकाल॥

VAIDIC GITĀ

ENGLISH TRANSLATION

PROLOGUE

1. को अद्धा वेद

Who really knows and who will tell, whence came this, whence this Creation? The angels also are subsequent to the Creation. How can one know whence it sprang up?

2. नासद् आसीन् नो सद् आसीत्

Then there was neither Existence, nor Non-Existence. Then there was neither the atmosphere, nor what is beyond the skies. What was the top-cover and the bottom-board? and where? Was it a deep dense mist?

3. न मृत्युर् आसीद्

Then there was neither death, nor was there life. No sign was there of Night and Day. That Single One, self-contained, breathed without the help of air. There existed nothing other than Itself.

4. कामस् तदग्रे

It was Desire that appeared first of all. It became the seed of the Mind. It drew up the line of distinction between what would be and what would not. The wise ones know this in their heart by deep thinking.

5. तिरश्चीनो विततो

Their rays shooted out above and below, and side-wise in all directions. They formed the germ and they formed the expansion—Nature below and the controlling Spirit above.

6. इयं विसृष्टिर् यत् आबभूव

Whence came this Universe, and what it did become and what it did not, He alone knows—if any body knows at all—who is the overseer in the High Heavens.

7. को अस्य वेद प्रथमस्य अहः

Who knows anything about the first day? Who saw it and who can tell? Great is the dignity of Mitra and Varuna. How can you explain to men the inexplicable?

8. न विजानामि

I do not know what I happen to be. Fettered and hampered, I roam at random. It is only when the first call of conscience reaches me, that I wake up to my destiny in the universe.

9. भद्रं कर्णेभिः शृणुयाम

May we, with our ears hear nothing but the Right, Oh Devas; and with eyes see nothing but the good, Oh Yajatras. And with our firm limbs and bodies serving, may we attain the age apportioned by the Lord.

10. यत् प्रज्ञानम् उत चेतो

The Mind is the organ of Cognition, Conation and Volition. It is the undying light in the heart of men. No act may be done without the help of the mind. May my mind, such that it is, be inspired with right desires.

11. दृष्ट्वा रूपे व्याकरोत्

Prajapati has made the Right different from the Wrong, and has planted in us, regard for Truth and aversion for Un-truth.

12. सुविज्ञानं चिकितुषे जनाय

It is manifest to the thoughtful that truth and falsehood oppose each other. Of these two, that which is true and honest, Soma protects. He brings the false to nothing.

13. ध्रुवं ज्योतिर्निहितं

Determined Mind (Moral Reason) is the unfailing light in men, placed for true vision. All the angels, unanimously and unambiguously point alone to Duty.

14. वैश्वानरस्य सुमतौ स्याम

May I be in the good graces of Conscience [which is present in all (विश्व) men (नर).] It is the sole glorious monarch of all the worlds. Born within, it passes judgment on everying. Conscience rivals the sun in revealing truth.

15. अहश्च कृष्णमहर् अर्जुनं च

Both the dark day and the white day are there. Between them, they cover the whole of the known world. *But* Conscience, like a puissant king, is able to cross the region of darkness, just as fire does by rays of light.

16 यज्ञेन यज्ञमयजन्त देवास्

"Duty for the sake of Duty" is what the Devas did That was the premier law Glorious, they entered into heaven where other self-made Devas had entered before

17 द्वा सुपर्णा सयुजा सखाया

There are two birds of beautiful plumes, equal friends and allies They live on the same tree One of them eats its fruits which appear delicious The other one avoids eating and therefore grows in glory

18 वेदाहम् एत पुरुष महन्तम्

I have known the Great Person I have seen Him, bright as the sun beyond darkness Only by knowing Him one can conquer death There is no other way for it

19 त्रय केशिन ऋतुथा

There are three Entities that constitute the order (Man, God and Absolute) Of them, one (Man) moves in the universe One (God), by his power, uttered (created) the universe The existence of the third one (Absolute) is known, but not his nature

20 त्रिरस्य ता परमा

Three are the real ultimate aspects of Divine Agni [viz (1) the Infinite, (2) the Finite, and (3) the Infinite within the Finite] The Infinite comes to be encompassed within the Finite—pure, bright, lordly and radiant

21 अहम् मनुरभवम्

I had been Manu and I am the Sun I am the wise sage Kakshivan It was I who restrained Kutsa, son of Arjuna I am Kavi Usanas—look at Me

22 अहं रुद्रेभिर्वसुभिश्चरामि

I move about with the iconic Vasus, the an-iconic Adityas, and their common Prototype the Rudras—in fact with all the Deities I propitiate both Varuna and his friend (Indra)—the Twins, represented in Fire as Indra

23 प्रजापतिश्चरति गर्भे अन्तर

Prajapati roams about, concealed from view He is born everywhere, yet he is not born (to exhaustion) Wise men know his births All the worlds have their being in Him

24. न तं विदाथ

Do you not know Him—Him who made this universe? He dwells in your heart as well. To some He appears as if shrouded in a mist—to others He is a matter of conjecture only. He is the source of the Categorical Imperative, and in Him is the heart's rest.

25. सा ते जीवातुर्

He is the essence of your life. Know Him well. Do not forget Him in the bustle of life. He manifests the light and hides the vapour. He does not free His foot from the robes that veil it.

26. यो जात एव

The Deity, who, as soon as He came to be known, waked up men to a sense of Duty, before whose breath the two worlds tremble, and who is the perfection of manliness, He, oh men, is Indra.

27. अस्तभ्नाद्याम्

Omniscient Asura—He propped the heavens and set limit to the width of the Universe. He sits in the world—the Lord of it. These all are the deeds of Varuna.

28. इन्द्रं मित्रं वरुणम्

They call Him by various names—Indra, Mitra, Varuna or Agni. He is also called the brilliant Suparna. There is only one Entity—sages name it variously as Indra, Varuna or Matariswarn.

29. विश्वतश्चक्षुर्

He has eyes on all sides, and mouth and arms and feet on all. He created the heaven and the earth, and bellowed them into shape with his arms as if with two wings.

30. स जायत

He sprang up as the first of all entities, in the origin of creation, at the source of the cosmos. Footless and headless, both his ends concealing, he draws himself together, in the home of strength.

31. स पर्यगाच्छुक्रम्

He looms bright, incorporeal, unscathed, immaterial, pure and untainted. He is sage and savant, omnipresent

and self-existent. All along, He arranges things according to their worth.

32. को ददर्श प्रथमं

Who saw when the first one was born, and how the boneless one upholds the bony (material) structure? How can Life, Mind and Soul, evolve out of mere clay? Who would approach the learned to ask all these things?

33. सहस्रशीर्षा पुरुषः

A thousand heads has Purusa, a thousand eyes, and a thousand feet. He pervades the whole universe, and yet transcends it by ten inches.

34. रूपं रूपं प्रतिरूपो

He appears in every figure—it is His form that we see in all. Indra in his glory is multiform. He appears simultaneously in all places—tens and hundreds of steeds, He rides.

35. किमित्ते विष्णो

What fault did you see in us, oh Vishnu, that you said. " I would lie hidden." From us, as we are, do not conceal your body, though in the congregation, you may act otherwise.

36. इन्द्रावरुणा

Imaged Indra, and unimaged Varuna, to us, the common people, give great strength, for the due discharge of our Duties. And to him who loves well, give continued strength May we, in fight, subdue the wicked.

37. सम्राळन्यः स्वराळन्यः

One of you twain, is called the universal ruler (Emperor) and another the independent ruler (Monarch). You are great and powerful. It is with your power and strength, that all the angels of heaven are powerful and strong.

38. वृत्राणि अन्यः समिथेषु

One of you fights the outward enemy in battle and the other One sustains inward character. We call on you, Mighty Ones, with our hymns of praise. Indra-Varuna, give us your protection.

39. शत्रुः परस्ताद्

Aryan cult, which is the child of two mothers (Indian and Iranian cultures) lies before us. It moves on unhampered. It obeys the Law of Varuna and his friend. In all the Gods, there is only one Divinity.

40. आ पश्चात् आ नासत्या

Oh Truthful Twins, come from behind and come from before, come from above and come from below. Come from all sides, with wealth that all can share. Protect us evermore with peace.

41. वि मे पुरुत्रा

My thoughts turn to many scenes. I glance back to the ancient rituals (where different deities were worshipped in different places). And before this blazing fire, I solemnly declare—there is only one divinity in all the Gods.

42. देवस्त्वष्टा सविता

God Twastar, the Omniform creator, produces and sustains many a race. All the races belong to Him equally. There is one divinity in all the gods.

43. हिरण्यगर्भः

In the beginning Hiranya-Garbha alone existed. From the start, He is the sole Lord of the Universe. He it is who upholds the heaven and the earth. To whom else should we offer oblation?

44. तमुष्टुहि

Praise Him who wields the bow and the arrow, and who as well, is the Lord of all assuage. Serve with obeisance Him who is both imaged Deva and unimaged Asura.

45. समेत विश्वे वचसा

Come ye all together, with words of praise, to the Lord of Heaven. He is the sole Lord, and supreme over all. The Ancient One, he still inheres in all that is new. All the diverse different roads lead to Him alone.

46. हिरण्यहस्तो

May the Asura, the gold-handed kind Leader, the self-dependent comforter, come hither to us. Driving off Rakshasas and Yatudhanas, may the Deva appear, praised by hymn every evening.

47. अपश्यं गोपाम्

I have seen the Lord who is still becoming (The Dynamic Absolute)—moving up all the roads near and far. He holds within Himself all forces, convergent or divergent, and goes on rotating.

48. अपाङ् प्राङेति

The Immortal one (Higher Self), living in the same abode with the Mortal (Lower Self) moves forwards and backwards at the call of its nature. These two entities are eternally opposed. People see the one, but miss the other.

49. य आपिर्नित्यः

This one, oh Varuna, though your own and eternal friend, has sinned against you. Sinful as long as we are, we are not competent to write with you, Holy Lord. Wise one, purify your panegyrist and grant him welfare.

50. अपाम सोमम्

I have tasted the Soma and become immortal. I have seen light and visioned God. What can the enemy do to me now? When immortality is close at hand, what has a man to fear?

51. अन्तरिक्षेण पतति

He soars higher and higher. He takes up every form. In all holy work, the Muni is the unfailing comrade of the Lord at every step.

52. मधु वाता ऋतायते

May the wind waft sweet, the rivers flow sweet, and the herbs grow sweet for the honest man.

May the night be sweet and the dawn be sweet and sweet be the atmospheric dust. May Dyau, our father, be sweet to us. May the tall tree be full of sweets for us, and full of sweets, the sun. May the cows be sweet to us.

CHAPTER I

THE RIGHT

1. भद्रं कर्णेभिः

May we, with our ears, hear nothing but the right, oh Devas, and with eyes see nothing but the good, oh Yajatras. And with our firm limbs and bodies serving, may we live up to the age appointed by the Lord.

2. अग्ने नय सुपथा

Agni, you know all the ways. Lead us by the Right Path, Lord. Retard from us, corroding sin. We pray to you again and again.

3. यज् जाग्रतो

The Mind moves from object to object in wakefulness, and comes to rest at sleep. It is mobile and is the light of all lights; may such my mind have nothing but right desires.

4. येन कर्माण्यपसो

It is with the help of the Mind, that men do their appointed duty in sacraments and sacrifices. It is a wonderful mystery within the interior of men. May such my mind have nothing but right desires.

5. यत् प्रज्ञानम्

The Mind is the organ of cognition, conation and volition. It is the undying light in the heart of men. No act may be done without the help of mind. May my mind, such that it is, be inspired with right desires alone.

6. येनेदं भूतं

That which comprehends with delight, all that has been, all that are, and all that shall be, that which enables all the seven hotars to lay out their sacrifice, may such my mind have right desires alone.

7. यस्मिन् ऋचः

That which holds together Rik, Saman and Yajus, just as the hub holds the spokes, and that wherein the Feelings inhere, may such my mind have right desires alone.

8. सुपारथिर् अश्वान्

Just as the charioteer controls strong horses with the help of the reins, so does the Mind control men. It sits in the heart, firm and strong. May such my mind have right desires alone.

9. यद् देवाः शर्म

The shelter, oh Gods, that is secure, auspicious, and unimpaired—a sure protection, triply strong, even that do ye extend to us.

10. ऋतस्य हि शुरुधः

Excellent are the graces of Rectitude. Meditation of Rectitude destroys sin. The chanting of Rectitude arouses and enters into the deaf ears of men and opens them.

11. ऋतस्य तन्तुर्

The Holy thread of Duty is laid everywhere. By the skill of Varuna it finds expression through the tip of the tongue (is explained). Wise men understand and adopt that. The weakling sinks into the pit.

12. प्रत्नान् मानाद्

They speak from the old standard (of Rectitude) those who know what progress is, and chant of it. The deaf and the blind turn away from it. The wicked do not traverse the path of Rectitude.

13. अर्वाञ्चो अद्या

Turn yourself hitherwards this day, oh Lord, that fearful in my heart I may approach you. Save us, oh Deva, from the attack of the wolf. Save, oh Lord, from perverse acts.

14. कविर् नृचक्षा

The sage, with the leader's eye, views all that are. Rejoicing consistently and urged on by the same duty, they all repair to the seat of Rectitude, just as the birds go to their nests.

15. अयातु इन्द्रः

May sovran Indra come for our bliss. Through Rectitude, He is strong and powerful. By his great and limitless power, He overcomes all-supreme forces.

16. शतं ते राजन्

A hundred balms are there, oh king, a thousand they are. Let me partake of your wide and deep mercy. Far from us, far away, drive Disorders. Release us even from the sin we may have committed.

17. वि मच्छ्रथाय

Release the bond of sin from me, oh Varuna, may we swell thy spring of Rectitude. Let not the thread of my song, as I weave it, be severed, nor my work come to an end, before the proper time.

18. चित्तिमचित्तिम्

May the wise Lord distinguish between the right and the wrong mentality of men, as a plain from a rough surface. Oh God, lead us to welfare and self-command. Remove duality and confirm unity.

19. इदमापः प्रवहत

Whatever sin is found in Me, whatever evil I have wrought, if I have lied or cursed, may waters remove it far from me.

20. समह्वा विश्वा

Through his great might, overcoming all misfortunes, praised in the house, is Agni Jatavedas. May he protect us from disgrace and trouble, both us and the Maghavats.

21. त्वया वयम्

With thee as our own able and wise Guide, may we, oh Brihaspati, think of the highest life. Let not the guileful dishonest man mislead us. May we be saved by the counsel of the honest one.

22. य ईशिरे भुवनस्य

Wise One, who has dominion over the conscious world, who has thought into being, all the moveables and the immoveables, may that God save us from sins committed and uncommitted, and may He fill us up with welfare today.

23. अर्यम्यं वरुण

Whomever we may have sinned against–against a tribesman or a friend, a comrade or a brother, against a neighbour or a stranger, oh Varuna, forgive us those sins.

24. यदाविर्

Each evil deed, overt or covert, oh Lord, the whole thereof, remove from us to Trita Aptya, far away.

25. यच्चिद् हि ते

Powerful Lord, whatever sins through folly, we as human beings have committed, make us pure to Aditi, oh Agni, and remit us entirely our sins.

26. मोषु वरुण

Let me not yet, king Varuna, enter into the house of clay. Have mercy, spare me, Mighty Lord.

27. यदेमि

When, oh Thunderer, I resemble an inflated skin, coming out through a puncture, have mercy, spare me, Mighty Lord.

28. क्रत्वः समह

Oh Bright and Powerful God, through want of strength I went contrary to Duty. Have mercy, spare me, Mighty Lord.

29. अपां मध्ये

Thirst torments thy worshipper, though he stands in the midst of water. Have mercy, spare me, Mighty Lord.

30. त आदित्यास

He, the premier one, is vast and profound, undeceived, many-eyed and playful. He sees the heart of man, whether good or evil. Even the most distant is near to the king.

31. वयः सुपर्णा

Energetic and Brilliant, wise and supplicant, Rishis approached Indra, saying "Dispell our darkness and fill our vision and release us from our fetters."

32. देवानां भद्रा

May the holy grace of the Lord turn to us, on us descend the bounty of the Lord. The friendship of God, we devoutly seek. May the Lord expand our life.

33. स्वस्ति न इन्द्रो

May famous Indra grant us welfare, the Protector and omniscient. He who is valiant, whole-fellied and the Master of the speech.

CHAPTER II

ANTI-HEDONISM

1. हिरण्येन पात्रेण

Truth lies hidden under a lid, alluring as gold. May you Pushan remove that cover of hedonism, so that we may see the truth.

2. पवित्रं ते

Brahmanaspati, spread is thy seive (filter). You attend to every limb, oh Lord. The untrained one, who has not restrained the flesh, cannot attain the end. Those who flow serene, reach the goal.

3. पारीचिन् मर्तो

A man should disregard wealth. Reverent, let him follow the Path of Rectitude. He should be familiar with his Duty and think out his greatest good.

4. न वा उ देवा

The gods have not ordained hunger to be our death. Even the well-fed man dies. The wealth of the liberal does not decrease, while he, who will not give, finds none to comfort him.

5. पृणीयादिन्

Let the rich satisfy the poor implorer. Let him take note of the longer run. Riches come now to one, now to another, and like the wheels of a car are ever rolling.

6. पुनः पुनर्

The ancient Blaze (Dawn) recurring again and again in the same old way, wastes away the life of the mortals like a skilled hunter cutting the birds to pieces.

7. इयुस् ते

Gone are the men, who in the days before us, looked on the advent of the dawn. We the living, now behold her brightness, and they come nigh who shall hereafter see her.

8. त्रातारो देवाः

Bless us, oh Protector Lord. May sloth or pleasure not tempt us. May we, as favourite of Soma, speak to the Synod, with brave sons around us.

9. मोघमन्नं विन्दते

Useless is the acquisition of wealth by the illiberal, I say this as true as anything, that is the death of his soul. He neither entertains a gentleman nor a friend. He partakes of sin, who eats by himself alone.

10. आ नो भद्राः

May we have right duties on all sides,—unhindered, unretarded and victorious. Then will God, our protector and guardian day by day, lead us to prosperity.

CHAPTER III

ANTI-ASCETICISM

1. कुर्वन्नेवेह

Through activity alone, a man should wish to pass the hundred years of his life. Thus alone, and nowise else, lies the true solution. Action (in itself) does not bind a man.

2. अन्धं तमः

They enter into dense darkness, who follow the Path of Activism alone. And denser darkness still, they enter, who follow the path of Quietism.

3. अन्यद् एवाहुर्

Different is the goal reached by Activism, and different the goal reached by Quietism. Thus we have heard from the wise who told us so.

4. विद्यां चाविद्यां

But one who pursues both Activism and Quietism at the same time, transcends death by activism, and attains immortality by Quietism.

5. कृषन्नित्फालं

The man that ploughs, produces food ; the man who walks reduces the way. The man who can speak about Brahman, is better than one who cannot. The kinsman who supports his relatives, is superior to the illiberal one.

6. यो जागार

The Riks come to the man who is wakeful, and the Samans come to him who wakes. Soma says to the man who watches "I have built my dwelling on thy friendship."

7. समौ चिद् हस्तौ

The two hands look alike, but their capacities differ. The yield of two sister cows is unequal. Even the twin have not equal strength. Two equal kinsmen do not equally support.

8. एकपाद् भूयो

The biped surpasses the one-footed one, but he lags behind the three-footed. The quadruped is out of the reach of the biped. He sees the ways and proceeds.

9. शंसा मित्रस्य

Praise the glory of Varuna and his friend (Indra). Powerful, He upholds the heaven and the earth. The days of the undutiful pass off inglorious. Those who are duty-minded cross all obstacles.

10. अग्निः सप्तिम्

Household fire procures the strong steed, the famous dutiful hero, and the fruitful dame teeming with sons. It is Fire that spreads through the world and bestows glory.

11. व्रजं कृणुध्वम्

Prepare the cowstalls—that will give you your drinks. Stitch the coats of armour, wide and many. Make iron forts, secure from all assailants. Let not your pitcher leak. Mend it strongly.

12. किम् अङ्ग त्वा

Why do they, oh Maghavan, call you a Bhoja? Direct me, I have heard you to be the Director. Oh Powerful One, may my mind be inclined to activity. Oh Indra, bring us luck that knows true wealth.

13. यो रजांसि

When the protection of Vishnu, (who thrice traversed the universe for the sake of afflicted man) is near us, let us enjoy our wealth and body and soul.

14. आ यद्रुहाव

When I embark along with Varuna, and urge the boat in the midst of the ocean, and ride over the ridge of water and swing in the swing, it is all pleasure and joy.

15. पतङ्गतम्

By the grace of the Asura, wise men see with mind, the Dynamic one at their heart. The kavis plunge into the deep—they pray to Bedhas for the features of the rays (mobility).

16. आ यद् हरी

Oh Indra, when you yoke your wandering steeds, your follower places the thunder in your hands. With this, you famous and resistless One, you smite down foes and many a castle.

17. अभ्रातृव्यो

Oh Indra, you have no cousins nor any companions. Even from the beginning you are without any friend. It is only through struggle, that you allow any one to establish friendship with you.

18. आ नो महीम्

Oh Agni, make great and cheerful *Aramati* known to the Devayana Path—Aramati who is celestial, worshipped with gifts, exalted, moral and fond of Soma.

19. प्र सीम् आदित्यो

The premier Provident created the universe. The currents run the course of Varuna's Law. They neither tire nor do they cease, like birds in the air, they fly with speed.

20. द्यावा ह क्षामा

The heaven and the earth, first of all, became truly voluble about the Law of Rectitude. God has made man worshipful, and he seeks his soul and invokes (God's aid).

21. यज्ञेन वर्धत

Exalt Agni by deeds of Duty; worship him with oblation and songs of praise—well-kindled, nobly fed, and celestial leader, he is skilful, inspirer and bearer of the brunt in battle.

22. इन्द्राय साम

To Indra sing a song—a lofty song to a lofty sage. He upholds Rectitude and is wise and laudable.

23. विश्वो यस्य

All men pursue His Law—the purifier and the lordly Brahmanaspati.

CHAPTER IV

HIGHER SELF

1. यज्ञेन यज्ञम्

"Duty for the sake of Duty" is what the saints did. That is the foremost Law. They entered into the region of glory, where self-made saints had gone before.

2. ऋतेन ऋतम्

Oh Agni, let us follow the Right for the sake of the Right, though raw, she (Rectitude) hath the ripe sweet juice of the cow. For though the cow is black, she yields bright food—the nutritious white drink.

3. वनेषु वि अन्तरिक्षम्

Varuna has placed space in the trees, and strength in the steeds, milk in the cows and fire in water. He has placed sun in the sky and the Soma plant on the mountain and Duty in the heart of men.

4. ध्रुवं ज्योतिर्निहितम्

Resolute Mind (Conscience) is the unfailing light in men placed for true vision. All the angels unanimously and unhesitatingly point to Duty alone.

5. अयं कविर्

Agni has been placed in the heart of men—a seer within the blind, the immortal within the mortal, the wise within the fool. Consecrate us here, oh victorious God. May we for ever be in harmony with you.

6. वैश्वानरस्य सुमतौ

I seek to satisfy Conscience which is present in all (विश्व) men (नर). It is the sole glorious monarch of all the worlds. Born within, it passes judgment on everything. Conscience rivals the sun (in revealing the truth).

7. अहश्च कृष्णम्

Both the dark day and the white day are there. They rotate round the universe in turns. Conscience, a strong king, like the fire with its glow, crosses the region of darkness.

8. दृष्ट्वा रूपे

Prajapati has made the Right different from the Wrong, and has planted in us regard for truth and repulsion for untruth.

9. सुविज्ञानं चिकितुषे

It is patent to the thoughtful, that truth and falsehood oppose each other. Of these two Soma protects that which is true and straight. The false, He annihilates.

10. नाहं न तन्तुं

I know not either the warp or the woof, I know not the web that they weave, who engage in the struggle for existence. Whom shall I call my father? Even one's own father appears to be another—a different self.

11. स इत्तन्तुं

He knows the woof and he knows the warp, and he speaks according to Law, he knows the secret of immortality, and upholds it, who proceeds by looking on himself as another (*i. e.* without egoism).

12. य ईम् चिकेत

He (Higher Self) dwells in the heart and sits in the stream of Rectitude. To them who know him and release him by resorting to Rectitude—to such doth he announce great wealth.

13. यस्तु सर्वाणि

He who sees himself in others, and others in himself, does not stray from the Law of life.

14. यस्मिन् सर्वाणि

How can grief and inertia touch him who sees the same self in all the beings and has thus identified himself with the interest of all others?

15. अचित्ती यच्च्

If we, men as we are, have sinned against the Divine Being, unconsciously, in weakness or insolence, absolve us from the guilt, and make us free from sin, O Savitar, alike among both angels and men.

16 न स स्वो दक्षो

It was not my act, Oh Varuna, it was a lapse It was due to wine or emotion, or gambling or forgetfulness The stronger force gets the upper hand, for the time being Even in dream one is tempted to sin

17 द्वा सुपर्णा

There are two birds of beautiful plumes, equal friends and allies They live on the same tree One of them tastes the sweet fruit of the tree The other abstains and grows in glory

18 अपाङ् प्राङ् एति

The Immortal one (Higher Self) living in the same abode with the mortal (Lower Self) moves forwards and backwards, true to its inward nature These two entities are eternally opposed. They see the one, but miss the other

19 अक्षेत्रविद्

The Lower Self should take guidance from the Higher Self It should move as guided by the Higher Self This, in truth, is the good of such guidance that he attains the highest end

20 तमित्पृच्छन्ति

They seek Him (Higher Self) but all cannot seek successfully (i e find out) It is the wise who comprehend him with mind One cannot neglect either of them—the first or the second voice (Egoism or Altruism) His duty advances unretarded

21 मन्त्रयन्ति क्रतवो

In my mind, Duties come, thoughts sprout, love flows and will grows. These are all that go to make me up May my mind be fixed on God

22. ऋचो अक्षरे परमे

The words of the Veda form the station wherein dwells the Lord Those who miss Him, what does the Veda avail them? Those who know Him know t[illegible]

23. वेदाहं एतम्

I have seen the Super-man, bright as the sun beyond darkness. Only by knowing Him, death can be conquered. There is no other way to it.

24. अपाम सोमम्

I have tasted the Soma and become immortal. I have seen light and visioned God. What can the enemy do to me now ? When immortality is close at hand, what has a man to fear ?

25. अन्तरिक्षेण पतति

He soars higher and higher. He takes up every form. In all holy work, the Muni is the unfailing comrade of the Lord at every step.

26. यत्र आनदाश्च

Let me for ever be there, where there is nothing but joy, felicity, happiness and bliss and attainment of satisfaction.

CHAPTER V

LORD OF THE BODY

1. प्र सु स्तोमं

Waxing strong, bring forth a land to Indra. Let it be true to Indra, if he really exists. There are some who say that Indra does not exist. Who ever saw Him? Whom to honour?

2. यो जात एव

The Deity, who as soon as He came to be known, waked up men to a sense of duty, before whose breath the two worlds tremble, and who is the perfection of manliness, He, oh men, is Indra.

3. यः पृथिवीं

He who made firm the trembling earth, and set at rest the agitated mountains, who created the great heaven and supported the sky, He, oh men, is Indra.

4. यो हत्वाहिम्

He who slew the dragon, released the seven rivers, and hurried the water from the cave of Vala, He who placed fire between two stones, the victor in battle, He, oh men, is Indra.

5. येनेमा विश्वा

By whom this universe was made changeful, who relegated the Dasas to a subordinate position, who like a gambler aims at and attains prosperity, lordly, He, oh men, is Indra.

6. यं स्मा पृच्छन्ति

Of whom, the Terrible, they ask, "Where is He?" or verily they say of Him, "He is not," He, lordly, like a bird, sweeps away the wealth. Have faith in Him, for He, oh men, is Indra.

7. यो रध्रस्य

He who guides the fat as well as the lean, the suppliant priest-poet, who fair-nosed, presser, He, oh men, is Indra.

24. त्वं विश्वा दधिषे

Thou hast all treasures in Thy sole possession, treasures manifest and treasures hidden. Defer not, oh Lord of Magha, my longing. Thou art Director Indra, Thou art giver.

25. धृतव्रतो धनदाः

Upholder of Law, wealth-giver, strengthened by Soma, He is the bestower of precious riches. In Him all the paths of prosperity unite, like rivers that commingle in the ocean.

26. इन्द्रो दिव इन्द्र ईशे

Indra is the Lord of heaven and Indra is the Lord of earth, Indra is Lord of waters and of mountains, Indra is the Lord of the noble and of the sages. Indra is to be worshipped in rest and in effort.

27. प्राक्तुभ्य इन्द्रः

Greater than the Night and greater than the Day art Thou, oh Indra, vaster than the sky, and the water of the ocean. Thou art vaster than the extension of the wind or the end of the world—vaster than rivers and our lands, is Indra.

28. नहि त्वा शूरो

No hero may conquer you, oh Indra, no strong, no brave, no insolent warrior. Not one of these is match for you, oh Indra. Thou far surpassest all these living creatures.

29. एकं नु त्वा

Thou alone art the Lord of the five sects, famed among the people. My wishes cling round Him the Leader, invoking Indra both at evening and morning.

30. यस्य त्री पूर्णा

His three steps, filled with honey, shine for ever in own glory. Who alone upholds threefold, the earth, the heaven and all the living creatures.

31. किमित्ते विष्णो

What fault did you see in us, oh Vishnu, that you said "I would lie hidden." From us as we are, do not conceal your body, though in the congregation (of the Iranians), you may do otherwise.

32. रूपं रूपं प्रतिरूपो

In every figure He appears—it is His form that we see in all. Indra in his glory, is multiform. He appears simultaneously in tens and thousands of places–so many are his steeds.

33. परा पूर्वेषां

He gives up the friendship of former friends and passes on to and walks with others. He neglects those who do not think of him. Indra persists through ages.

34. यद्चरस्

That You appear to wax strong and roam about declaring Your heroic deeds, all these that are called Your battles, are mere illusions. For, oh Indra, You never have, nor ever had, any foe.

35. ता कर्म अपतर

Praising His actions and practising, let us accomplish more of his Asha (Rectitude). May Indra of mighty deeds, swift and car-borne, be pleased with that—the Infallible (Nasatya) as He is.

36. उतो पा ते

They, whose hymns you used to hear before, were also mere human beings. I also invoke you, oh Maghavan. Be my guide, oh Indra, like a father.

37. अयमस्मि जरितः

Here am I, oh invoker, look at Me. I dominate all creation, by My greatness. The ordinances of Rectitude makes Me mighty. Intent on destruction, I rend the world to pieces.

38. नकिरिन्द्र

None is superior to You, oh Indra, and none greater. There is none even equal to You, oh Vritra-slayer.

39. ऋषिर्हि

Thou art a sage, the Firstborn one, sole Ruler over all, by strength. Thou Indra holdest all wealth.

40. यत इन्द्र

Indra give us security from that whereof we are afraid. Kill the enemy and foe.

41. त्वयेदिन्द्र युजा

With Thee to help us, oh Indra, let us answer all our enemies. For Thou art ours, and we are Thine.

42. यदिन्द्र

Oh Indra, I wish to be as much as You yourself are. Inspire the singer and do not abandon him to vice.

CHAPTER VI

LORD OF THE SOUL

1. इमाम् उ षु

I would now declare the great skill of famous Asura, Varuna. Standing on the firmament, he measured out the world, with the sun as the yard-stick.

2. अमी य ऋक्षा

Whither do those stars depart at day, those that shine high in heaven at night? True to the inviolable Laws of Varuna, the moon moves on in splendour at night.

3. उरुं हि राजा

King Varuna hath made a spacious path-way, for the sun to travel. He made a foot-hold where there was none, for foot to set on. He can rightly diagnose, what afflicts the aching heart.

4. अस्तभ्नाद्

The all-knowing Asura propped the heavens. He measured the width of the world. He sits in the whole world as its Sovereign. All these are the deeds of Varuna.

5. रदत्पथो

Varuna made a path-way for the Sun, and for the water of the rivers to go to the sea. Like a slap thrown out, he sends the seasons in order, and makes the great year out of the days.

6. नमः पुरा ते

Mighty Varuna, we spoke forth your worship here-to-fore, we speak it now, and we shall speak hereafter. For in Thyself, oh invincible Lord, the inviolable laws are rooted, as if on a rock.

7. धीरा तु-अस्य

Wise verily are the great creations of Varuna. He confirmed the heaven and the earth. He spread the high heaven wide, and divided asunder the earth and the firmament.

8. एवा वन्दस्व

So worship the great Varuna. Revere the wise Guard of Immortality. May he vouschafe us His threefold protection. Let heaven and earth preserve us within the lap.

9. वृषा वृष्णे

The strong (worshipper) has milked for the strong (Varuna) the nectar of heaven—the son of Aditi cannot be deceived. Inasmuch as Varuna, in his wisdom, knoweth all, may He, the Holy one, grace the sacrificial session.

10. इमां धियं

Sharpen the insight of him, Varuna, who strives the utmost, sharpen his duties and deeds, so that I may cross through all misfortune and get on the ship that bears us safely.

11. अव ते हेळो

We remove thine anger, oh Varuna, by obeisance, oblations and sacrifices. Wise Asura, king of all, remit the sins, by us committed.

12. उत स्वया तन्वा

I sometimes ask myself as to how to find favour with Varuna. What gift of mine would please Him, kind though He is. When with joy I would find Him gracious to me.

13. मा नो वधैर्

Kill us not, Varuna, with those dread weapons, which Asura, at thy order, strikes the sinner. Let us not pass away from light to exile. Save us from the enemy, so that we may live.

14. अपो सु म्यक्ष

Far from me, oh Varuna, remove all danger. My Holy Emperor, accept me graciously. Release me from sin, as one releases calf from the rope. None can even move the eyelid without Thy permission.

15. माहं मघोनः

May I not live, oh Varuna, to witness the destitution of my wealthy liberal dear friend. Oh king, may I never be away from the wealth of self-command. Loud may we speak with heroes in the assembly.

16. पृच्छे तदेनो

Fair to know my fault, I question others; I approach the wise, oh Varuna, and ask them. This one same reply all the sages give, "Surely Varuna is angry with thee."

17. किमाग आस

What is my such great fault, Varuna, that you wish to strike your admirer. Tell me of it, invincible Sovereign, and quickly would I become sinless and approach thee with my homage.

18. अव द्रुग्धानि

Free us from the hereditary faults, as well as from those which we have ourselves committed. Oh king, release Vashista from Sin, as lightly as a cattle-lifter does the calf.

19. यत्किं चेदम्

Oh Varuna, when through human failing we commit offence against your Divine Being, and when through thoughtlessness, we violate thy laws, punish us not, oh God, for those lapses.

20. कितवासो यद्

If as players, we have played foul at games, whether that is true to our knowledge or we know it not, cast all these away loose, oh God, may we be favourite to you.

21. अरं दासो न

May we slave-like serve the Merciful? May we, free from sin, propitiate the stern Lord? The great Lord gives wisdom even to the simple. And the wise, the wiser Lord, leads us to prosperity.

22. इदं कवेर्

May this land of Sovereign wise Aditya, surpass others in greatness. I beg renown of majestic Varuna, the God who is exceedingly kind to the worshipper.

23. यो मृळयाति

He shows mercy even to the sinner. But let us approach Him Varuna, sinless. As we follow the laws of Aditi may you provide us with welfare.

24 त्व विश्वेषां

Asura Varuna, Thou art Sovereign over all, be they Devas or be they mortals Grant unto us to see a hundred autumns. May we attain to the age, that obtained before

25 स जायत प्रथमः

He sprang up as the First of all Entities, at the source of the cosmos, at the beginning of creation Footless and headless, both his ends concealing, He draws himself together, in the home of strength

26 स पर्य्यगात्

He looms bright, incorporeal, unscathed, immaterial, pure and untainted He is sage and savant, Omnipresent and self-existent All along, he arranges things according to their grade

27 प्र तत् ते अद्य

I know all the ways, Oh Lord, and today, I laud Thee, Oh the Formless one Yea, I who am poor and weak, praise Thee, the Mighty, who dwellest beyond the heavens

28 आ तिष्ठन्तम् परि

All the world adorns the Omnipresent Beautiful He moves about in His own glory Great is the name of that brave Asura Multiform, He dwells in immortality

29 अस्मे वीरो

May ours be the heroic and vigorous Marut, who is the invisible director of men, so that we may cross the ocean (of troubles) and get a resort and proceed to you, our permanent home

30 विश्वेदेते

All the creation is different, one from the other. Mahas holds the Devas, and yet tires not The All-one is the Lord of what is fixed or mobile, all that walks and flies, various and different

31 त्व राजेन्द्र ये च

Thou art the king of the Devas and Raksasas Asura, protect us, human beings Thus art the king of the saints, Lord of the Magha (congregration) and our refuge Thou art true protector and comrade.

32. यदा कदा च

Whenever a man seeks a merciful Lord; he worships Varuna, the Lord of the fallen.

33. सना पुराणम्

I ponder closely the Ever Old one. That Mahas of ours, is the friend of Father Sire. Singing the praise whereof, the Devas take their stand on the wide extended path-way.

34. आ यो विवाय

When He, the Divine Being, came for fellowship—Vishnu to Indra, Godly to the Godlier—Bedhas (Bazda) had conquered the Aryans of Trishadha, and made his followers partners in the common Law.

CHAPTER VII

MITRA—TWO IN ONE

1. इन्द्रावरुणा

Imaged Indra, and Unimagėd Varuna, to us, the common people, give great strength, for the due discharge of our Duties. And to him who loves well, give continued strength. May we, in fight, subdue the wicked.

2. सम्राळन्य

One of you twain, is called a Universal Ruler (Emperor) and another an Independent Ruler (Monarch). You are great and powerful. It is with your power and strength that all the angels of heaven are powerful and strong.

3. अनु अपां खानि

By your strength, you have pierced the spring of floods. You have made the sun the lord of the sky, Indra-Varuna, to the great delight of this skilful (singer), may you inspire and re-inspire his insight.

4. युधामिद् युत्सु

You carry us through battles and frays. In the production of quietitude, you know the measure. You are the skilful lords of two-fold wealth; Indra-Varuna, accessible as you are, let us invoke you.

5. इन्द्रावरुणा

Indra-Varuna, when you created all the creatures of the world by your might, Mitra adorned Varuna with serenity but the Other One, the Terrible One, flew with the Maruts

6. महे शुल्काय

That Varuna's high worth may shine pre-eminent, these Twain have measured each his proper power and might

The One, by his warning, saves even the slack, the Other procures much with the help of few.

7. न तमंहो न

No trouble, no misfortune, Indra-Varuna, no affliction from any side, assails the man, whose sacrifice, ye Gods, Ye visit and enjoy, [illegible] injure him.

8. अर्वाङ्नरा

With your divine protection, Leaders, come to us. Hear my invocation if you please. Bestow ye upon us, oh Indra-Varuna, your kind friendship and kinship.

9. अस्माकम् इन्द्रावरुणा

In battle after battle Indra-Varuna, be ye our champions, ye who are people's strength. When both the opposing bands invoke you for the fight, and men pray for gaining offering and progeny.

10. यत्रा नरः

Where heroes come together with their banners raised; in the war where none holds anything dear, where all the world looks up to heaven in fear, there do ye, Indra-Varuna, cheer us up.

11. आपश्चिद्धि

Even heavenly waters self-lucid in their seats, endowed godhood on Indra-Varuna. One of these holds back the alien people, the other smites the resistless foemen.

12. वृत्राणि अन्यः

One of you Twain destroys the Vritras in fight, the other one evermore upholds his Holy Laws. We call on you, Mighty Ones, with our hymns of praise. Vouchsafe us your protection, Indra-Varuna.

13. ता गृणीहि

Praise those two Adorable ones for the sake of strength. Indra-Varuna shine in their glory. One, by his strength, kills the Vritra with Vajra, the Other, a Sage, consoles in troubles.

14. जुषेथां यज्ञम्

Accept the sacrifice, listen both of you, to my call. The priest hath seated him after the ancient texts. My prayer of welcome goes forth to both the kings, drink ye, the Soma meath, from the Director's bowl.

15. युवोर्ऋतं

May your great Law be effective in heaven and earth. Be ye our leaders, for our great advantage. To heaven and earth, I offer this my homage with food of Agni, as I pray for riches.

16 स सुक्रतुर्

May that priest, oh Adityas, who with his sacred gifts and adoration, brings you to aid us with your might, become proficient in Duty and Moral Law May he be equipped for right-going

17 अमूरा विश्वा

Infallible Mighty Lords—all this belongs to you For you, there is nothing wonderful or great Guile follows close the men who are untruthful There are no secrets which are unknown to you

18 इय देव

Mitra-Varuna these things have been placed before you, in sacrifices Convey us safely over every peril Provide us evermore, with welfare

19 ऋतस्य गोपाव्

Protectors of Rectitude, whose laws are ever true your chariot, you ascend in the sublimest heaven Oh Mitra-Varuna, whomsoever you favour here, to him the rain with sweetness, streameth down from heaven

20 ऋतस्य धुभे

The Maker of the day, the Strong One, has established heaven and earth, on the basis of Rectitude Great is the skill of Mitra-Varuna Like the Moon, that (skill) his spread its rays everywhere

21 धर्मणा मित्रावरुणा

Wise Mitra-Varuna, with Rectitude and skill you guard the Order of the Lord Ye, by Rectitude, govern all the world The sun in Heaven is your refulgent car.

22 इमां वा मित्रावरुणा

Asura Mitra-Varuna, this hymn to you, like food anew, I offer. One of you is a lordly unerring Leader, and the other one, his friend, calls and urges men to action.

23 ता भूरिपाशावनृतस्य

They have long noses They are the restrainers of irrectitude They are difficult for the wicked mortals to escape Varuna Mitra, may your path of Rectitude bear us over trouble as a boat over waters

24. युवं वस्त्राणि

The robes which you put on are broad. Your counsels are faultless and effective. All falsehood you conquer. Mitra-Varuna you are united in Rectitude.

25. युवो राष्ट्रम्

Dyaus extends your high dominion. The cords you bind with, are not made of ropes. Far from us still be Varuna's displeasure. May Indra give us spacious room to live in.

26. अपादेति

The footless one precedeth footed creatures. Who marketh Mitra-Varuna, this your doing? The embryo of the universe supports its burden. It fulfils Rectitude and subdues falsehood.

27. प्रति वां सूर

With hymns I call you, when the Sun hath risen, Mitra and Varuna, whose deeds are holy, whose divinity is supreme and ever-lasting and who come with good heed at each man's supplication.

28. मित्राय शिक्ष

Bring gifts to Mitra and liberal Varuna. Emperors, they never have any lapse even in mind. Their station shines on high through ever-lasting law. Both the amiable heaven and the earth are covered by them.

29. समानं नीळं

Strong, they both dwell in the same abode. Great, they both come together with the same purpose. The sages uphold the step of Rectitude, the highest concepts, they keep concealed within themselves.

30. ता हि देवानाम्

They are the Asuras. Among the Devas they are the Lords. May you both make our lands prosperous. May we approach you, Mitra-Varuna, where time and space draw together.

31. तमु ष्टवाम

Let us praise Him who created this universe. All the creation is subsequent to Him. By our praises of Indra,

we would propitiate Mitra, and wait upon the Lord with adoration.

32. अयं मित्रो

This Mitra, adorable and auspicious, grew to be Bedhas (Mazda) king and kingly. May we enjoy the grace of Him, the Holy, and be in his favour.

33. विदुष्टे विश्वा

All the world knows of this. Therefore they call Varuna by the name of Bedhas. As for you, oh Indra, you are known as having slain the Vritras, and as having released the obstructed currents.

CHAPTER VIII

ASWINAU—ONE IN TWO

1. आ नो रत्नानि

Come to us, oh ye Aswin pair, bringing your precious treasures, come—ye two Rudras, whose path-ways are of gold, and who are cheerful and rich in store of wealth.

2. आ नो देवेभिर्

Come down with the Devas. Come Nasatyas together friendly in your chariots. Betwixt you and us, there is ancestral friendship and common kin. Remember and regard it.

3. मध्व ऊ षु

Sweeter than the honey, you two are. Rudras and sustainers, as you are, you shower mercy. As you cross the ocean, well-dressed food may strengthen you.

4. आ पश्चाद् आ

Truthful Twins, come from before and come from behind, come from above and come from below. Come from all sides with wealth that all can share. Protect us evermore with peace.

5. युवोर्दानाय

In the matter of gift, you are ample and unfailing. You get on the car of words, for our comprehension. Come here unto us, oh Aswins, with those aids wherewith ye help our thoughts to further holy acts.

6. युवं तासां

By the strength of nectar, you rule over all people in supreme dominion. Come hither unto us, oh Aswins, with those aids wherewith ye heroes, you made the barren cow give milk.

7. यवं वृकेना

Cultivating barley with the plough, and milking out food for men, you wonder-workers, blasting out the Dasyus with your trumpet, you made a wide light for the Aryas.

8. आ न ऊर्जं

Bring here nourishment for us, ye Aswins Twain. Sprinkle us with your whip that drops the honey-dew. Prolong our life, wipe out our trespasses, repel the enemy and be our companion

9. युव हि गर्भं

You laid the germ of the world you placed it in the universe. Lordly Twain, Aswins, you have sent Fire, water and trees.

10. युव ह स्थो

You are doctors having medicine, and charioteers having skill in driving. Strong Aswins, you give strength to him who offers oblation to you with sincere heart.

11. वसु रुद्रा

You two are Vasu—and—Rudra, very wise and sustainer. Strong pair, grant us our wish—that wealth which Aucathya asked you, when you came with unstinted succour.

12. इहेह जाता

Born here and here, you flourish together—by your own stainless body and name. One of you is the bold victor of Sumakha. The Other is the noble son of Div.

13. अमाजुरश्चिद्

You are the friends of all afflicted people—the supporter of the old maid, the sustainer of the hungry and the low. You are the healers Nasatyas of the blind, of the feeble and of the sick.

14 क याथः कन्

Whom do you visit, whom do you approach and to whom do you direct your car? With whose devotions are you pleased? For our benefit, we long for you.

15. इन्द्रतमा हि धिष्ण्या

Beloved ones, you are most Indra-like, and also most Marut-like. Wonderful, wondrous, car-borne, and charioteers, you ride on a chariot, filled with honey, and thereon, ye Aswins, you go to the offerer.

16. किमत्र दस्रा

What do you do, Oh Dasras, and how do you stay, when you find the non-sacrificer flourishing? Let the niggards' life decline and decay. Give light unto the lauding sage.

17. शृङ्गेव नः प्रथमा

Come to us down first, like a pair of horns, come with rapid motion, like a pair of hoofs, come like two chakravaks in the grey of morning, come like two chariot wheels at dawn, oh Mighty Ones.

18. रातेवाजुर्या

United like two undying breaths (inspiration and expiration) like two confluent rivers, come with two hands, most helpful to the body, and guide us like two feet to what is precious.

19. सुयुग् वहन्ति

The Right-doer goes towards you by Rectitude—he rises right to Father-Bedhas. Be pleased with this laud of singer. I bow to you—come down.

20. पुराणमोकः

Ancient is your home and auspicious is your friendship, Heroes, your stronghold is the Ganga. Renewing your auspicious friendship, let us rejoice together with draughts of meath.

CHAPTER IX

MONO-THEISM

1. उपसः पूर्वा

That which was existent even before the dawn, the great Eternal that existed at the source of the universe, that which validates the sacrifice to the Devas, it is this truth—there is only one divinity in all the Gods

2 मो षू णो अत्र

The Devas may not worship here The knowing Pitars may not worship there, that which forms the common feature of both the cults, is the truth that there is only one divinity in all the gods.

3 वि मे पुरुत्रा

My thoughts turn to many scenes I glance back to the ancient rituals (when different gods were worshipped in different clans). Before this burning fire I solemnly declare—there is only one divinity in all the Gods

4. समानो राजा

The same King is worshipped everywhere Extended through the wood, (throughout the whole world) He lies on every couch. One of them brings forth the child, and the other becomes its mother (some one discovers and others adopt the truth that)—There is only one divinity in all the Gods

5 आक्षित् पूर्वास्

Rooted in the old plant, forthwith He grows again the younger, fresh and tender (old God is worshipped under a new name). Though they are unimpregnated, He makes them fruitful (uninfluenced, develops the same idea) There is only one divinity in all the Gods.

6 शयुः परस्तादध

The child of two mothers (Indian and Iranian [illegible] it soars high unrestrained. It follows the Law [illegible] Varuna as well as his friend. There is only one [illegible] all the Gods.

7. द्विमाता होता

The priest who is proficient in both the cults, is the king of the synod. He knows the root (original) as well as the branch (reformed church). They who speak sweetly, bring him sweet addresses. There is only one divinity in all the Gods.

8. शूरस्येव युध्यतो

At close range the vision is perverted; to a warrior, the whole world seems to be fighting against him. Deep down lies the thought that is in harmony with the world. There is only one divinity in all the Gods.

9. नि वेवेति

The hoary envoy (the mediator) comes between them. He shines in his splendour, and looketh on us clad in wondrous beauty. There is only one divinity in all the Gods.

10. विष्णुर्गोपाः

Vishnu, the Protector, maintains the loftiest station, providing lovable permanent dwelling places. Agni (the dutiful householder) knows them all. There is only one divinity in all the Gods.

11. नाना चक्राते

Its limbs (Aryan culture's) are glorious. One of them is bright and another dark. Thus one of the two sisters is black and another is white. Yet both of them tell us that there is only one divinity in all the Gods.

12. माता च यत्र

Both the mother and the daughter cow are competent to yield what one desires. Both of them are based on the seat of Rectitude. For there is only one divinity in all the Gods.

13. अन्यस्या वत्सं

One of them licks and brings up the other's youngling. That region, where the cow places its udder, flourishes with the milk of Rectitude. There is only one divinity in all the Gods.

14. पद्या वस्ते

The procedure takes up many forms. It goes up, and mounts the apex. I know the seat of Rectitude and advance. There is only one divinity in all the Gods.

15. पदे इव

Within a wondrous place, the twain are treasured. The one is manifest, the other is hidden. One common pathway leads to two directions. There is only one divinity in all the Gods.

16. आ धेनवः

Let the cows (Philosophers) move about without attachment for its own calf. They yield everything, and lie unexhausted. They are ever new, and fresh and youthful. There is only one divinity in all the Gods.

17. यद् अन्यासु

The Bull (Prophet) moves about in one herd, but scatters seeds (gathers recruits) in another. He is Bhaga, King, the Earth's protector. There is only one divinity in all the Gods.

18 वीरस्य नु

Let us pray for horses for the wise hero. Sixfold they bear him, or by fives are harnessed. There is only one divinity in all the Gods.

19. देवस्त्वष्टा

God Twasta, the omni-form Creator, produces and sustains many a race. All these races belong to Him equally. There is only one divinity in all the Gods.

20. मही समेरच्

He has united the two great congenial Bowls (cults) Each of the pair is laden with his treasure. The Hero is he who gathers riches (of both cults). There is only one divinity in all the Gods.

21. इमां च नः पृथिवी

Yea, on this our earth, the all-container dwells like a king with nobles around him. In his protection [illegible] (gathering riches of both the cults) rest in safety. There is only one divinity in all the Gods.

22. निष्षिधरीस्त

The herbs and waters are your property, [illegible]. [illegible] brings all her wealth for thee. May we, as friends [illegible] share goodly treasures. There is only one divinity [illegible] the Gods.

23. सुपर्णं विप्राः

The sages designate Suparna by various names—though he is only one. This they do at the synods and in rhymes. While they take Soma, they measure the twelve (syllables).

24. एकः सुपर्णः

Suparna is one. He entered into the universe. He supervises the whole world. With pure heart, one can see Him near. Nature licks Him and He licks Nature.

25. एको बहूनाम्

Thou art the one adorable for the many, oh Manyu. Fit up every clan for the struggle for existence. Perfectly resplendent one, with Thee to aid us, we will uplift the glorious shout for conquest.

26. वया इदग्ने

The other Fires are verily thy branches, oh Agni. The immortals all rejoice in Thee. Vaiswanara, centre art thou of the people, holding them together like a post.

27. त्वं वरुण उत

Oh Agni, Thou art Varuna and Mitra. The Vasistas, with their holy hymns, exalt Thee. May all wealth flock to Thee. Preserve us evermore with welfare.

28. त्वमग्ने वरुणो

Thou, at thy birth, art Varuna, oh Agni ; when kindled thou becomest Mitra. In Thee, oh Son of Strength, all Devas are centred. Indra art thou, to man who brings oblation.

29. वि यद्वाचम्

The phrases that the sages chant, or some others recite along with proverbs, I would now utter those true mottos—"Do not set one Deva up against another in the matter of their greatness."

30. त अज्येष्ठा

There are no eldest amongst them, nor youngest, nor any middlemost. All of them are great in strength. They are noble in birth,—the sons of Prisni (Veda). Divine beings, come towards us.

31. यो नः पिता

He who is our Father, Creator and Dispenser, who knows everything in the universe, who single is known by many names, all the world goes seeking for Him.

32. इन्द्रं मित्रं

They call Him by various names,—Indra, Mitra, Varuna or Agni. He is also called the glorious Suparna. The Entity is one—sages *name it variously as Agni*, Yama or Matarishwa.

CHAPTEK X

RUDRA—THE GREAT LORD

1. भुवनस्य पितरम्

Rudra by day, and Rudra at night, we honour with these our songs, the Universe's father. Him great and lofty, undecaying, blissful, let us call forthwith, headed by the sage.

2. स्तोमं वो अद्य

With humble adoration, show this day, your song of praise to mighty Rudra, Ruler of the brave. With whom the eager ones, going their ordered course, He comes from heaven, self-bright, auspicious, self-possessed.

3. त्वमस्य पारे

Thou art beyond the heaven and the skies. In thine own native might, bold of heart for help. Thou hast made the earth the reflex of thy strength. Embracing flood and light, thou comest from heaven.

4. न यस्य द्यावा

Whose amplitude the heaven and earth have attained, neither the rivers of the skies whose end reached, (nor the end of whose strength, while he is fighting with pleasure) —one alone, you created the whole world.

5. समेत विश्वे

Come ye all together, with words of praise, to the lord of Heaven. He is the sole Lord and supreme over all. The ancient one, he still inheres, in all that is new. All the diverse different roads lead to Him alone.

6. इमा रुद्राय

To Rudra, bring these songs, whose bow is firm, the self-dependent God, with swiftly flying shafts, the wise, the conqueror, whom none may overcome, armed with sharp pointed weapons. May he hear our call.

7. प्र तुविद्युम्नस्य

From heaven, from earth, is bruited forth the greatness of Him, the resplendant, the firm, the fiery. No foe hath He, no rival, no equal—the skilful and the bold.

8. क उ नु ते

How could the Rishi then, our predecessor, reach the end of thy unequalled glory, as your father and your mother were born along with your own self (you are not born from another) ?

9. त्वं भुवः प्रतिमान

Thou art the limit of the Universe, the Master of lofty heaven with all its mighty heroes. Thou hast filled all the regions with Thy greatness, yea, of a truth, there is none other like Thee.

10. न त विदाथ

Do you not know Him—Him who made this universe? He dwells in your heart as well. To some He appears as if shrouded in a mist—to others He is a matter of conjecture only. He is the source of the Categorical Imperative and in Him is the heart's rest.

11. स दर्शतश्रीर

He, excellent in glory, is the guest in every house, and finds like the Takkavi bird a home in every tree Benevolent to men, he scorns no one. Friend to the tribes, he dwells with every tribe.

12 एषो ह देवः

Such is God. He is present in every place. He is the first born. Yet he is still in the embryo. He is all that has been born, and all that will be born. Universal, he dwells in every body.

13 तमु उ ष्टुहि

Praise Him who wields the bow and the arrow, and who is the Lord of all assuage as well. Serve with obedience Him, who is both imaged Deva and unimaged Asura.

14 अर्हन् बिभर्षि

Worthy, Thou carriest arrow with the bow. Worthy, thou hast a beautiful necklace of many colours. Worthy, th

pitiest one and all. None there is greater than you, oh Rudra.

15. हिरण्यहस्तो असुरः

May the Asura, the gold-handed leader, the self-dependant comforter, come down to us, retarding Rakshasas and Yatudhanas. May the Deva appear every evening, praised with hymns.

16. हिरण्यपाणिः

The golden-handed Savitar, far-seeing, goes on his way between the earth and the heaven, drives away sickness, forwards the sun, and extends the sky through the darksome region.

17. तद्देवस्य सवितुर्

From the wise Creator, Deva and Asura, we pray for great strength. He, by his self, gives protection to the worshipper. May the great God appear before us in his splendour.

18. सविता पश्चात्

Savitar is in front, and Savitar is at the back, Savitar is above and Savitar below. May Savitar send us perfection and may Savitar award us long life.

19. त्वेषं वयं

Hither we call for aid Rudra, the impetuous, the perfector of sacrifice, the wonderer and the wise. May he repel from us the anger of the Devas. Verily we desire his favourable grace.

20. न स जीयते

Never is he, oh Maruts, overcome or slain, nor doth he decline, dwindle, or decay. His treasures, his resources never waste away, whom whether he be prince or Rishi you direct.

21. प्रपथे पथाम्

Pushan rose to move on distant path-ways, on the road far in earth and far in heaven. In both the worlds he travels and returns with perfect knowledge.

22. य इमे द्यावा

He who made the heaven and the earth and gave shape to the whole universe, (bring that Twastar here, oh sacrificer). Hotar, more skilled in sacrifice, bring hither with speed today, that God Twastar, thou who knowest.

23. कथा कविस्

How is wise and laudable Brihaspati extolled? By which words and which hymns? May the single-footed unborn, the Ahi of the deep, listen to our call with Rikvans sweet to hear.

24. ब्रह्म गामश्वं

Brahma created cow and horse and herbs, and trees and hills and water. He, bounteous, placed the sun in heaven and spread the laws of the Aryas over the land.

25. त्वमग्ने

Agni, thou art the Asura of the *Masas* heaven, thou art the strength of the Maruta, and lord of food. Thou movest (in concord) with moving wind. As dispenser, Pushan, thou thyself givest protection.

26. मेधाकारं विदथस्य

The great, the small and the midlings, all elect Agni at the sacrifice, and none other than the Agni—Agni the inspirer, the ornament of the Assembly, priest and controller of thought.

27. प्र रुद्रेण ययिना

The rivers flow at the call of the ever-moving Rudra. He wields within Him great *[illegible]* (Activism). With them Parijman, moving round his vast domain, and roaring, bedews all things, that are within.

28. स्थिरेभिरङ्गैः

With firm limbs, multiform, the strong, the [illegible] adorns himself with bright gold decorations. From [illegible] from Him, who is the mighty sovran of this world, [illegible] never departs.

29. इहा हि ते

Yea, here were they, thy friends of ancient time, who, born of old, have served Thee, oh Active One. Remember them, oh Omni-present, the oldest, the midmost and the youngest worshippers.

30. देवानां माने

In the God's mansion stood the first created, and from their separation, came the latter.

Three (Indian Gunas) unmixed hatch the world. Two of them (Iranian Manyus) form the noisy material world.

31. मा नो वधी

Slay us not, nor forsake us, oh Rudra, let us not be the object of your displeasure. Make us sharers of covetable Barhis-grass. Preserve us evermore, with peace.

32. कद्रुद्राय प्रचेतसे

When shall we sing to Rudra, the wise, the most liberal and the strong—sing to our hearts content ?

33. यथा नो मित्रो

Be it as Varuna, and his friend (Mitra) and Rudra desire, as they all desire in rejoice.

CHAPTER XI

NONE ELSE

1. हिरण्यगर्भः

In the beginning Hiranyagarbha alone existed. He came into being. He became the Lord of the universe. He upholds the heaven and the earth. Whom else should we adore with oblation?

2. य आत्मदा

He created the soul and He gives strength. All the worlds obey Him. The Devas are his disciples. His protection is immortality, though death comes from Him as well. Whom else should we adore with oblation?

3. यः प्राणतो

He is supreme over all that lives and all that sleeps. He is the sole Ruler of the Universe. He is the lord over bi-peds and quadrupeds (all animals). Whom else should we adore with oblation?

4. यस्य इमे हिमवन्तो

Whose greatness the Himalayas declare, as well as the sea and also the Rasa river. All these belong to Him. The regions are His arms. Whom else should we adore with oblation?

5. येन द्यौरुग्रा

He made the heaven high, and the earth firm. By him the sky and the firmament are supported. He measured the regions in mid-air. Whom else should we adore with oblation?

6. यद् क्रन्दसी

Whom the two worlds look up for help, now trembling and now reposing, and for whom the sun shines—Whom else should we adore with oblation?

7. आपो ह यद्

When the primordial water spread over the universe containing within it the germ and producing fire, then came into being the only soul of all the Devas. Whom else should we adore with oblation?

8. यश्चिदापो

He, in his might, surveyed the floods, containing productive force, and generating worship. To all the Gods, He is the Super God. Whom else should we adore with oblation?

9. मा नो हिंसीज

May He, who is the creator of the world, and, who truthful created the heavens, not injure us. He brought forth great and bright waters.

10. आत्मा देवानां

He is the soul of the Gods, and the germ of the Universe. This God moves about at free will. One can hear his voice, but not see his form. Let us offer oblation to this air-like God.

11. प्रजापते न

Prajapati, there is naught other than you. All the world moves about you. Grant us our heart's desire when we invoke thee. May we be lords of wealth.

12. कथा कदस्या

As the morning breaks, how and whence does God seek the friendship of the mortal? How and which-wise is His friendship for the friends, who have entwined in Him their firm affection?

13. को नानाम

Who would praise with words the Soma-lover? Which pious man would appreciate the rays of the dawn? Who would seek the equality, the friendship and the fraternity of Indra? Who would approach the sage for protection?

14. त्वामग्ने पितरम्

Agni, men seek Thee as a father, with their prayers. They win thee, bright-formed, to brotherhood by holy acts. You become a son to him who worships you, and as the trusty friend, thou guardest them from attack.

15. वास्तोष्पते

Lord of the House, be you our promoter. Increase our wealth in kine and steeds, oh Indra. May we be ever youthful in thy friendship. Be pleased in us, as a father with his sons.

16. अग्निम् मन्ये

I deem Agni, to be my kinsman and my father; I count him my brother and my friend for ever. I honour the bright and the holy light of Surya, as the face of Agni.

17. पश्चात्पुरस्ताद्

Before, behind, above, below, may You, in kindness, protect us, oh benevolent King. Save a friend, oh friend—Eternal and immortal as you are, save this one who is mortal and perishable.

18. आ हि ष्मा

You are to us, as father to the son, a relative to a relative, a worthy friend to a friend.

19. यदग्ने

If, Agni, I were to become you, and you were I, then would your grace be effective.

20. य अपिर्नित्यः

This one, Oh Varuna, though your own eternal friend, has sinned against you. Sinful as long as one is, he cannot unite with you, Holy Lord. Wise one, purify your panegyrist and grant him welfare.

CHAPTER XII

THE TRANSCENDANT

1. सहस्रशीर्षा पुरुष

A thousand heads hath Purusa, a thousand eyes, and a thousand legs. He pervades the whole universe and yet transcends it by ten inches.

2. पुरुष एव इदं

The Purusa is all that has been, and all that is to be. The Lord of Immortality—which is independent of material nutriment.

3. एतावानस्य

This universe is the sign of His greatness. Purusa is greater than that. All creations represent only one-fourth of Him. Three-fourths of Him are eternal in heaven.

4. त्रिपादूर्ध्वं

Three-fourths of the Purusha went above. One-fourth of Him became this. Thence He spread over to every side —to all that eats and all that eats not.

5. तस्माद्विराळ

Virat was born from Him. The Purusha is greater than Virat. From the beginning he exceeded the regions, before and behind.

6. यत्पुरुषेण हविषा

As the Devas performed the sacrifice with Purusha as the oblation, the spring was the oil, the summer the fuel, and autumn the libation (nothing but time existed then).

7. तं यज्ञम् बर्हिषि

They annointed on the grass, Purusa, the first born. Thus did the Deities, Sadhyas, and Rishis sacrifice.

8. तस्माद्यज्ञात्

From the great general sacrifice, the dripping fat was gathered up. He formed the creatures of the air, and animals, both wild and tame.

9. तस्माद्यज्ञात्

From that great general sacrifice, Ricas and Saman hymns were born. Therefrom were born the Chandas and the Yajus.

10. तस्मादश्वा

From it, horses were born, and all cattle with two rows of teeth. From it were generated kine, from it goats and sheep.

11. यत्पुरुषं

When they divided Purusha, how many portions did they make? What do they call his mouth, his arm? What do they call his thighs and feet?

12. ब्राह्मणो अस्य

The Brahmin was His mouth, of both His arms, was the Rajanya made. His thighs became the Vaisya, from His feet the Śudra was produced.

13. चन्द्रमा मनसो

The moon was gendered from his mind, and from his eye the sun had birth. Indra and Agni from his mouth were born, and Vayu from his breath.

14. नाभ्या आसीद्

Forth from His navel came the atmosphere, the sky was fashioned from his head, earth from his feet, and from his ear the directions. Thus they formed the regions.

15. सप्तास्या

There were seven sticks and twenty-one faggots, when the Devas offering sacrifice bound as their victim, Purusha.

16. सर्वे निमेषा

All the moments of time, came out of that [illegible] Purusha. None could reach his end, either above or [illegible] or in the middle.

17. य इमा विश्वा

He was offered the whole world, who [illegible] the Hotar, the father of us all. He [illegible] felicity for men, [illegible]

18. प्रजापतिश्चरति

Prajapati roams about concealed from view. He is born everywhere, yet He is not born (to exhaustion.) Wise men know His birth. All the worlds have their being in Him.

19. रूपं रूपं

Maghavan weareth every shape at pleasure, effecting magic changes in his body. In a moment, he can come thrice from heaven, with his inspiring Mantra, the Holy one, drinker out of season.

20. विश्वतश्चक्षुरुत

He hath eyes on all sides, and mouth, and arms and feet on all. He created the heaven and the earth and held them between his arms, as if under two wings.

21. त्रिरस्य ता परमा

There are three great ultimate aspects of Divine Agni [viz. (1) The Infinite, (2) The Finite and (3) The Infinite within the Finite]. The Infinite has become enclosed within the Finite—pure, white, lordly and radiant.

22. अपश्यं गोपाम्

I have seen the Lord who is still becoming (the Dynamic Absolute)—moving up all the roads near and far. He holds within Himself all that converges and all that diverges and goes on rotating within the universe.

23. अदितिर्द्यौर्

Aditi is heaven and Aditi is sky,—Aditi is father, mother and son. Aditi is all the angels and all the men. Aditi is all that has been and Aditi is all that will be.

CHAPTER XIII

THE ONE SELF

1. अहम् मनुर्

I was Manu, and I am in the Sun I am sage Kakshivan, and it was I who restrained Kutsa, son of Arjuna I am Kavi Usanas, look at me

2. अहम् भूमिम्

I bestowed the earth on the Arya. I give rain to the man who brings oblation I guide the roaring waters The Devas move according to my will

3 अहम् पुरो

In wild joy, I demolished Sambara's forts, ninety and nine together, and utterly the hundredth habitation, when helping Divodasa

4. अहम् भुवम्

I was the first possessor of all wealth I gather up the Eternal wealth On Me, as on father, the living creatures call I deal enjoyment to the man who offers gifts

5. अहमिन्द्रो

I, Indra, am Atharvan's stay and firm support I brought forth kine to Trita, from the Dragon's grasp I stripped the Dasyas of their manliness and gave the cattlestalls to Dadhyanc Matarisva

6 मह्यम् त्वष्टा

For me hath Twastar forged the iron thunderbolt In me the Devas have placed Duty My sheen is like the suns, insufferably bright Men honour me as Arya, by deeds, past and present

7. अहमिन्द्रो न

Indra am I None ever wins my wealth from me. Never at any time am I a thrall to death They only can ask riches of me, who press the Soma Purus will never suffer in my friendship

8. अभि इदमेकम्

I am alone in this world. I am alone without a rival. Why do they think of two or three? Like many sheaves upon the floor, I thrash them. Do the enemies, the Indra-less ones, revile me?

9. आदित्यानां

As a lord, I never violate the statutes of any of the Devas—Adityas, Vasus, or Rudras. These Gods have formed me for auspicious vigour, unconquered, unseathed and unconquerable.

10. अहम् रुद्रेभिर्

I move about with the imaged Vasus, the unimaged Adityas, and the common Rudras, in fact with all the Devas. I support Varuna and his friend (Indra), the twins, as represented by Indra and Agni.

11. अहम् सोहम्

I sustain high-swelling Soma. I sustain the creator, supporter and benefactor. I bestow wealth on the zealous sacrificer, who worships and offers Soma.

12. अहं राष्ट्री सङ्गमनी

I am the Queen, the treasurer of all wealth—the first known of the holy men. The Devas have established me in many places, with many homes to enter and abide in.

13. मया सो

Through my help they all get their food—each man who sees, breathes, or hears words. They dwell in me though they know it not. Hear my tale, I tell you truly.

14. अहमेव स्वयमिदं

I myself speak it thus. It would be welcome to Devas and to men. I make him chieftain whomsoever I am pleased with,—make him a sage, a seer, a Brahmin.

15. अहं रुद्राय

I extend the bow for Rudra, for his arrow to pierce the ungodly. I make the people frenzied, I penetrate the heaven and the earth.

16. अहम् सुवे पितरम्

I placed Pitar at the head of all. My home is in the waters of the ocean. Then I spread over all the world, and touch even the yonder heaven with my forehead.

17. अहमेव वात इव

I move about like the wind, going about all the worlds, beyond this wide earth, and beyond the heaven—such is my grandeur.

18. अहम् दाम्

I bestowed on the singer, surpassing wealth. I lowed the holy hymn to strengthen me. I am the inspirer of the worshipper. I overcome the non-sacrificer in every fight.

19. मां धुरिन्द्रं नाम

The peoples of the heavens, the waters and the earth, invoke me as God Indra. I took for my power, two strong, vigorous and swift horses, and also the fierce bolt.

20. अहम् सतहा

I killed the seven. I out-Nahused Nahusa. I made famous with might, Turvasu and Yadu. By my strength I overpowered another and I protected the growing nine and ninety.

21. अहम् तदासु

I subsisted at that time, when not even bright Deva Twastar subsisted. I set within the nice udders of the cows the delicious white pure milk—sweeter than the honey.

22. एवा देवान्

Even thus Indra Maghavan, of true valour, inspired men to action. The devotees sing all these thine exploits—oh master of swiftness and of strength.

23. एक एवाग्नि

It is the same Fire that burns everywhere. It is the same Sun that shines over all the world. It is [illegible] Dawn that illumines all. One alone has become many.

24. परीत्य भूतानि

Suffusing all the beings, suffusing all the worlds, suffusing all the regions and directions, based on the first Law of Rectitude, the self evolved (entered into) the self.

25. तदेवाग्निस्

That became the Fire, and that became the Sun, that became the wind, and that became the moon, that is light, and that is Brahma, and that is water and that is Prajapati.

26. आदित्यानामवसा

May we flourish, through the freshest help of the Adityas, and their most blessed protection. Hearing this, may they, the mighty Ones, protect this sacrifice, for purity and unity.

CHAPTER XIV

COSMOGONY

1. नासदासी

Then there was neither Existence nor Non-existence. There was neither the atmosphere, nor what is beyond the skies. What was above (the cover)? Where? and on whose surface (base)? Was it a deep dense mist?

2. न मृत्युरासीद्

Then there was neither death, nor was there life. No sign was there of Night and Day. That single one, stationed in Itself, breathed without the help of air There was nothing other than Itself.

3. तम आसीत्

There was darkness, enveloped in darkness—all was indiscriminate chaos. All was covered with formless void. By force of fervour, that one came into being

4. कामस्तदग्रे

It was Desire that appeared first of all It became the seed of the Mind. It drew up the line of difference between what should, and what should not. The wise have known this by deep thinking

5. तिरश्चीनो विततो

Their rays shooted out above and below and side-wise in all directions They formed the germ, and they formed the development—Nature below and the Director (Spirit) above.

6 को ददर्श प्रथम

Who saw the First-born one, and how the Immaterial one, upholds the bony (material) structure? How could Life, Mind and Soul come out of a clod of earth? Who may approach the knower to ask these things?

7. कि स्विद्वनं कन्तरथाने

What was the wood, and what the tree, of which the heaven and the earth were produced? These two stand fast, close together, changeless. These have sung praise to many a day and morning.

8. किं स्विद्वनं मनीषिणो

What was the wood, what the tree, from which they fashioned out heaven and earth? Ye thoughtful men, inquire in your mind, whereon. He stood, when He upheld the worlds.

9. को अद्धा वेद

Who really knows and who will tell, whence came this, whence this creation? The angels also are subsequent to the creation. How can one know whence it sprang up?

10. इयं विसृष्टिर्

Whence came this Universe, what it did become, and what it did not, He alone knows—if anybody knows at all—who is the Over-seer in High Heavens.

11. नैतावदेना

This (world) is not all. There is Some One beyond this. Inspirer, He supports the heaven and the earth. Make your body pure, oh self-reverent, so that rays may manifest Him, just like the sun.

CHAPTER XV

UNIVERSAL PEACE

1. मधु वाता ऋतायते

May the winds waft sweet, the rivers flow sweet and the herbs grow sweet for the pious men.

2. मधु नक्तम्

Sweet be the night and sweet the dawns, and sweet be the regions. May Father Heaven be sweet to us.

3. मधुमान्नो

May the trees be sweet, and the sun be sweet and may our milch cow be sweet for us.

4. मधु नो द्यावापृथिवी

May heaven and earth pour honey to all. May they be honey-dropping, honey-milking, and honey-yielding. May they bestow duty, wealth, divinity, great fame, food and strength.

5. ममाग्ने वर्चो

Agni, may I win glory in battle. Enkindling fire, may we live long. May the four regions bow before me. With thee for guardian may we win battles.

6. मम देवा विहवे

May all the Devas be on my side in battle—the Maruts led by Indra, Vishnu, Agni. May the wide region of the sky be mine. May the wind blow according to my pleasure.

7. मयि देवा द्रविणम्

May the Gods grant me riches. May the blessings and invocation of the Gods assist me. May the divine Hotars love me. May we unwounded, have brave heroes around us.

8. मह्यम् यजन्तु

May the sacrificers present oblation to me. May the desires of my mind succeed. May I be guiltless of the least transgression. May all the Gods combine to bless us.

9. शं नो मित्रः

May Mitra be gracious to us and may Noble Varuna. May Indra, the Lord of speech, and Vishnu of mighty stride be gracious.

10. शं नो द्यावापृथिवी

Early invoked, may heaven and earth be friendly, and may the sky be good for us to look on. May the forest herbs be good for us, and the victorious Lord of the region be gracious.

11. शं न इन्द्रो वसुभिर्दे

May Indra be friendly along with the Vasus, and Varuna with the Adityas. May the Healer Rudra with the Maruts, be propitious. May the creator, with his powers listen.

12. शं नः सत्यस्य

May the Lord of Truth protect us. Blest be to us; our horses and cattle. May the Ribhus, skillful and deft, be gracious to us, and may the Pitar be kind to us at invocations.

13. उदीर्ध्वम् जीव

Arise, breath and life have again come to us. Darkness vanishes and light makes its appearance. The path for the sun to travel is there. We have reached the stage where life increases.

14. सस्तु माता

May the father sleep in peace, and may the *mother*. May the village—chief slumber, and even the dog. May all kinsmen rest—and all the people around us.

15. ये देवानाम् यज्ञिया

May they, who are the holiest of the holy gods, immortal, law-knowing and adorable to men—may they give us today broad path to travel. Preserve us evermore, ye Gods; with welfare.

16. आदित्य रुद्रा

May the Vasus, Adityas and Rudras accept the new hymn, which we are making. May all the Holy ones of earth and heaven, and worldly beings hear our invocation.

EPILOGUE

THE RIVAL CLANS

INDIAN

1. इमं नो अग्न

Oh Agni, come to this threefold, five-timed and seven-limbed sacrifice of ours Be our oblation-bearer and leader. Thou hast lain long enough in darkness.

2. अदेवाद्देवः

I glide away secretly from the A-deva to the Deva-cult. I see immortality and come. Brisk that I am, I leave the quiet God. I leave my own friends and seek the kin of strangers.

3 पश्यन्नन्यस्या

I look to the Deity of another branch. I have seen many a rule of Law and Order. I bid farewell to Asura Pitar. From the unholy, I come to a share in the Holy order.

4. बह्वीः समा

Many a year I have passed in this cult. I leave Pitar, for my choice is Indra Away pass Varuna, Agni and Soma. The regime has changed. This I come to support.

5 निर्माया उत्ये

The Asura has lost his charm. Varuna, you do not please any more. O king (Indra), who dispel falsehood by means of truth, be thou the Lord of my kingdom.

6. इदं स्वरिदम्

Here is light. Here is all lovely. Here is radiance—the *wide sky*. Let us two together *(God and devotee)*, *kill* Vritra. Come up, Soma Let us be provided with oblation and therewith serve.

7. कविः कवित्वा

The Sage (Indra), by his skill, has taken up a form in the skies. Formless Varuna has gone out of the field. Auspicious rays like the rivers to the ocean, converge to His image.

VARUNA

17. अहं ता विश्वा

I created the universe. The attempt of the Devas can never foil me, invincible as I am. When the Soma enlivens me, and when the lauds cheer me up, both the unbounded regions are in fear.

18. विदुष्टे विश्वा

All the worlds know these deeds of Him (Varuna). So they tell Varuna to be Bedhas (*Mazda*). You, Indra, are known as having killed Vritra. You have released the obstructed waters.

INDIAN

19. देवाधिते

The Devas submitted their powers to thy royal Sovereignty. But that was in early days. It is now Indra who can repress or favour the Magha. In the struggle for wealth, Indra is worshipped.

IRANIAN

20. त इद्देवानां

They were the equals of the Devas—Righteous, sagacious predecessors. The Pitars had attained the secret light—strong in resolution, they showed the dawn.

SARASWAT

21. नु मे ब्रह्माणि

Inspire my prayers, Oh, Agni, Deva, bless also the Maghavats. Let both of us (Indians and Iranians) be in your protection. Protect us evermore with welfare.

22. अस्माकमत्र

Our fathers were then these the seven Rishis, what time the son of Durgahan was captivated. They honoured (like Vritra-killer Indra) Trasadasyu, who was half a Deva-worshipper.

23. पुरुकुत्सानी हि

The spouse of Purukutsa gave oblations to you, Oh Indra-Varuna, with homage. Then unto her, you gave King Trasadsyu, Vritra-killer, and Semi-Devist.

24. राया वयम्

We all together delight in wealth, the Devas in oblation, and the cows in fodder. May you, Indra-Varuna, give to us for all time to come, such milch-cow, that does not dry.

25. द्वे स्रुती अशृणवम्

I have heard of the two traditions of men—that of the Devas and that of the Pitars. All the diverse ways are united through them. There is no more difference between them, than there is between the two parents.

26. तदद्य: वाच:

I would now tell such words, as will make us accessible both to Deva and Asura. May this hymn please the Five (public) who are pure and strong.

27. य: पूर्व्याय वेधसे

He who brings gifts to the old Bedhas (Varuna-*Mazda*), as well as to the new Bedhas (Indra-Vishnu), and offers to Self-born Vishnu, he who sings the glory of the birth of this Great One, he would verily surpass in glory, all his equals.

28. आ भारती

Oh Agni, may the three Goddesses viz.: *India* pleased with Indian divine men, *Iran* pleased with Iranian divine men, and *Saraswati* with Gandharite divine men, come to this grass and sit thereon.

29. सङ्गच्छध्वम्

Assemble and speak together, and let your minds be of one accord, as the Devas did of yore, knowing well their task.

30. समानो मन्त्र:

May you have the same Scripture and the same Church. May you be of one heart and one mind. I welcome you with the same words and offer you the same gifts.

31. समानी व आकूति:

May you entertain the same purpose, and the same sentiment. May you have the same mind so that there may be harmony all round.

ॐ सत् रुद्र अकाल ।

INDEX

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१. अक्षेत्रविद् क्षेत्रविद् ह्यप्राट्–८-१९
२. अग्नि सस्ति वाजम्भरं०–३-१०
३ अग्नि मन्ये पितरम्०–११-१६
४. अग्ने नय सुपथा राये अस्मान्–१-२
५. अचित्ती य च चकृमा०–४-१५
६. अदितिर् द्यौर् अदिति –१२-२३
७. अदेवाद् देव प्रचता गुहा यत्–अर
८. अनु अपां खानि अतृन्तम्–७-३
९. अन्तरिक्षेण पतति० ४-२५ उ-५१
१० अन्ध तमः प्रविशन्ति–३-२
११ अन्यद् एवाहुर् विद्यया–३-३
१२. अन्यस्या वत्सम् रिहती ९-१३
१३. अपश्यम् गोपाम्–१२-२२ उ-४
१४ अपाङ् प्राङ् एति ४ १८, उ–४८
१५. अपाद् एति प्रथमा पद्वतीना–७-२६
१६ अपां मध्ये तस्थिवांसम्–१ २९
१७. अपाम सोमम् अमृता४-२४, उ ५०
१८ अपो सु म्यक्ष वरुण भिय०–६-१४
१९. अभीदम् एकम् एकोऽस्मि–१३ ८
२०. अभ्रातृव्यो अना त्वम्–३-१७
२१. अमातुरश्चिर् भवत युव–८-१३
२२. अमी य ऋक्षा निहितास–६-२
२३. अमूरा विश्वा वृषणाविमा–७ १७
२४. अयम् अस्मि जरित पश्य ५-३७
२५. अयम् कविर् अकविषु प्रचना–८-५
२६. अयम् मित्रो नमस्य –७ ३२
२७ अर दासो न मीळ्हुषे कराणि–६-२१
२८. अर्वाद् नरा दैव्येनावसा गतम्–७ ८
२९. अर्वांचा अद्या भवतो यजत्रा–१-१३
३०. अर्यमा वरुण मित्र वा–१-२३
३१ अर्हन् बिभर्षि सायकानि–१०-१४
३२ अव ते हेळो वरुण नमोभिर्–६-११
३३ अव द्रुग्धानि पित्र्या सृजा नो–६-१८
३४ अस्तभ्नाद् द्याम् असुरो ६ ४, उ २७
३५. अस्माकम् अत्र पितरस्ते अ २७
३६. अस्माकम् इन्द्रावरुणा भरे भरे७ ९
३७. अस्मे वीरो मरुतो–६ २९
३८ अहम् अपो अपिन्वम्०–अ-१५
३९ अहम् इन्द्र वरुणस्ते०–अ. १४
४०. अहम् इन्द्रो रोधो रक्ष०–१३-५
४१. अहम् इन्द्रो न पराजिग्ये०–१३ ७
४२. अहम् एव वात इव०–१३-१७
४३. अहमेव स्वयमिदं वदामि–१३ १८
४४ अह तद्वासु धारयम्०–१३ २१
४५ अह ता विश्वा चकर०–अ-१७
४६ अह दाम् गृणते पूर्व्यं०–१३-१८
४७ अह पुरो मन्दसानो०–१३-३
४८ अह भुव वसुन पूर्व०–१३-४
४९ अह भूमिम् अददाम्०–१३-२
५०. अह मनुर अभव०–१३-१, उ-२१
५१ अह राष्ट्री सगमनी०–१३-१२
५२ अह राजा वरुण –अ-१३
५३ अह रुद्राय धनुर०–१३-१५
५४, अह रुद्रेभिर०–१३-१०, उ २२
५५ अह सप्तहा नहुष०–१३-२१
५६. अह सुवे पितरम् अस्य०–१३-१९
५७ अह सोमम् आहनस०–१३-११
५८ अहम् इन्द्र०–४-७, ३-११

आ

१. आक्षित् पूर्वासु अपरा०–९-५
२. आ तिष्ठन्तम् परि विश्वे०–६-२८
३. आत्मा देवानाम् भुव०–११-१०
४. आदित्यानाम् अवसा०–१३-२६
५. आदित्यानां वसूनां०–१३-९
६. आदित्या रुद्राः०–१५-१६
७. आ धेनवो धुनयन्ताम्०–९-१६
८. आ न उर्जं वहतम् अश्विना०–८-८
९. आ नो देवेभिर् उपयातम्०–८-२
१०. आ नो भद्रा क्रतवो०–२-१०
११. आ नो महीम् अरमतिम्०–३-१८
१२. आ नो रत्नानि बिभ्रता०–८-१
१३. आ पश्चाद् आ०–८-४, उ-४०
१४. आपांश्चद् हि स्वयशसः–७-११
१५. आ भारती भारतीभिः–अ-२८
१६. आ यद् रुहाव वरुणश्च–३-१४
१७. आ यद् हरी इन्द्र विव्रता–३-१६
१८. आ यातु इन्द्रः स्वपतिर्–१-१५
१९. आ यो विवाय सचथाय०–६-३४
२०. आ हि स्मा सूनवे०–११-१८

इ

१. इदमाप प्रवहत यत्०–१-१९
२. इदं कवेर् आदित्यस्य०–६-२२
३. इदा हि ते वेविपतः०–१०-२९
४. इदं स्वर् इदं इदास वाम्–अ-६
५. इन्द्रं मित्रं वरु०–१-३२, उ-२८
६. इन्द्रावरुणा यद् इमानि०–७-५
७. इन्द्रावरुणा युवम्०–७-१, उ-३६
८. इन्द्राय साम गायत०–३-२२
९. इन्द्रो दिव इन्द्र ईशे०–५-२६
१०. इन्द्रं परे अवरे मध्यमासः–५-२०
११. इन्द्रतमा हि धिष्ण्या मरु०–८-१५
१२. इमं नो अग्न उपयज्ञमेहि–अ-१
१३. इमा रुद्राय स्थिरधन्वने०–१०-६
१४. इमाम् उ षु आसुरस्य०–६-१
१५. इमाम् धियं शिक्षमाणस्य६-१०
१६. इमाम वाम् मित्रावरुणा०–७-२२
१७. इमाम् च नः पृथिवी०–९-२१
१८. इयं देव पुरहितिर् युव०–७-१८
१९. इयं विसृष्टिर् यत०–१४-१०, उ-६
२०. इयुस्ते ये पूर्वतराम् अपश्यन्–२-७
२१. इदेहजाता समवावशीताम्–८-१२

उ

१. उत स्वया तन्वा संवदे तत्–६-१२
२. उतो धा ते पुरुष्या आसन्–५-३६
३. उदीर्ध्वं जीव असुर् न०–९-१३
४. उरुं हि राजा वरुणश्चकार–६-३
५. उपसः पूर्वा अध यद् वि–९-१

ए

१. एक एवाग्निर् बहुधा०–१३-२३
२. एकपाद् भूयो द्विपदो०३-८
३. एको बहूनाम् असि०–९-२५
४. एकः सुपर्णः स समुद्रम्०–९-२४
५. एकं नु त्वाम् सत्पतिम्०–५-२९
६. एतावान् अस्य महिमा–१२-३
७. एवा देवान् इन्द्रो विव्ये०–१३-२२
८. एवा वन्दस्व वरुणं बृहन्तम्–६-८
९. एषो ह देवो प्रदिशो०–१०-१२

ऋ

१. ऋचो अक्षरे परमे व्योमन्–४-२२
२. ऋतस्य हि शुरुधः सन्ति०–१-१०
३. ऋतस्य तन्तुर् विततः०–१-११
४. ऋतस्य गोपाव् अधि०–७-१९
५. ऋतस्य बुध्न उषसाम्०–७-२०
६. ऋतेन ऋतं नियतम् ईळ०–४-२
७. ऋषिर् हि पूर्वजा असि–५-२९

क

१. क उ नु ते महिमनः–१०-८
२. कथा कद् अस्या उषसो०–११-१२
३. कथा कविस् तुवीरवान्०–१०-२३
४. कद् रुद्राय प्रचेतसे–१०-२२
५. कम् याथ कम् ह०–८-१४
६. कविः कविस्या दिवि०–अ-७
७. कविर् नृचक्षा अभिषिम्०–१-१४
८. कासस् तदग्ने समं०–१४-४, उ-४
९. कियतासो यद् रिरिपुर्०–६-२०
१०. किमङ्ग त्वा मघवन्०–२-१०
११. किमत्र दस्रा कृणुथ०–८-१६
१२. किमागा आस वरुण०–६-१७
१३. किमित्ते विष्णो०–५-२१, उ-२५
१४. किं न इन्द्र जिघांससि–अ-१०
१५. किं नो भ्रातर् अगस्त्य–अ-११
१६. किं स्विद् वनं...मनीषिणो–१४-८
१७. किं स्विद् वनं...सन्तस्थाने–१४-७
१८. कुर्वन्नेवेह कर्माणि–३-१
१९. को अद्धा वेद क०–१४-९, उ-१
२०. को अस्य वेद प्रथमस्य०–उ-७
२१. को ददर्श प्रथमं०–१४-६, उ-३२
२२. को नानाम वचसा सोम्याय–११-१३
२३. कृणक्षित फालम् आशितं–३-५
२४. क्रत्यन्ति क्रतव हृत्सु०–४-२१
२५. क्रत्वः समह दीनता–१-२८

च

१. चन्द्रमा मनसो जातः–१२-१३
२. चित्तिम् अचित्तिम् चिनवद्–१-१८

ज

१. जुषेताम् यज्ञम् बोधतम्०–७-१४

त

१. त अज्येष्ठा अकनिष्ठास०–९-३०
२. त आदित्यास उरवो गभीरा–१-३०
३. त इद् देवानाम् सधमाद–अ-२०
४. तद् अद्य वाच प्रथमं मसीय–अ-२६
५. तद् एवाग्निस् तद् आ०–१३-२५
६. तद् देवस्य सवितुर् वार्यं०–१०-१३
७. तम आसीत् तमसा गूळ्हमग्रे–१४-३
८. तम् इद् पृच्छन्ति न सिमो०–४-२०
९. तम् उ ष्टवाम य इमा०–३-३१
१०. तम् उ ष्टुहि य सु–१०-१३, उ-२४
११. तं यज्ञं बर्हिषि प्रौक्षन्–१२-७
१२. तस्माद् अश्वा अजायन्त–१२-१०
१३. तस्माद् यज्ञात् सर्वहुतः–१२-९
१४. तस्माद् यज्ञात् सर्वहुतः०–१२-८
१५. तस्माद् विराड् अजायत–१२-५
१६. ता अस्य ज्येष्ठम् इन्द्रियं–[illegible]

१७. ता कर्म अपतर अस्मै–५-३५
१८. ता गृणीहि नमस्येभिः०–७-१३
१९. ता भूरिपाशान् अमृतस्य०–७-२३
२०. ता हि देवानाम् असुरा०–७-३०
२१. तिरश्चीनो विततो०–१४-५, उ-५
२२. त्रयः केशिनः ऋतुधा०–उ-१९
२३. त्रातारो देवा अधिवोचता०–२-८
२४. त्रातारम् इन्द्रं अवितारम्०–५-२३
२५. त्रिपाद् ऊर्ध्व उद् एत्०–१२-४
२६. त्रिरस्या ता०–१२-२१, उ-२०
२७. त्वमग्ने वरुण जायसे यत्–९-२८
२८. त्वमग्ने रुद्रो असुरो०–१०-२५
२९. त्वमस्य पारे रजसः०–१०-३
३०. त्वम् भुवः प्रतिमानं०–१०-५
३१. त्वं वरुण उत मित्र०–९-२७
३२. त्वं विश्वा दधिषे केवलानि–५-२४
३३. त्वं विश्वेषां वरुणासि०–६-२४
३४. त्वं राजेन्द्र ये च देवा०–६-३१
३५. त्वया वयं उत्तमं धीमहे०–१-२१
३६. त्वयेदिन्द्र युजा वयम्–५-४१
३७. त्वामग्ने पितरम् अभिष्टि०–११-१४
३८. त्वेषं वयं रुद्रं यज्ञसाधम्–१०-१९

द

१. देवस् त्वष्टा सविता ९–१९;उ-४२
२. देवानां भद्रा सुमतिर् ऋजू०–१-३२
३. देवानां माने प्रथमा अति०-१०-३०
४. देवाश्चित्ते असुर्याय पूर्वे–अ-१९
५. दृष्ट्वा रूपे व्याकरोत्–४-८, उ-११
६. द्यावा ह क्षामा प्रथमे ऋतेन३-२०
७. द्यावा चिद् अस्मै पृथिवी०–५-१४
८. द्वा सुपर्णा सयुजा०–४-१७, उ-१७
९. द्विमाता होता विदथेषु सम्राट्९-७
१०. द्वे स्रुती अशृणवम् पितॄणाम्–अ-२५

ध

१. धर्मणा मित्रा वरुणा०–७-२१
२. धीरा तु अस्य महिना जनूंषि०५-७
३. धृतव्रतो धनदाः सोमवृद्धः–५-२५
४. ध्रुवं ज्योतिर् निहितं०–४-४,उ-१२

न

१. नकिर् इन्द्र त्वदुत्तरो–५-३८
२. न तं विदाथ य–१०-१०;उ-२४
३. न तम् अंहो न दुरितानि० ७-७
४. नमः पुरा ते वरुणोत नूनम् ६-६
५. न मृत्युर् आसीद्० १४-२, उ-२
६. न यस्य द्यावापृथिवी अनु० १०-४
७. न यं जरन्ति शरदो न मासाः ५-१९
८. न वा उ देवा क्षुधमिद्० २-४
९. न विजानामि यदिवेदम्–उ-८
१०. न स जीयते मरुतो न १०-२०
११. न स स्वो दक्षो वरुण ध्रुतिः०४-१६
१२. न हि त्वा शूरो न तुरो न ५-२८
१३. नाना चकाते यम्या वपूंषि–९-११
१४. नाभ्या आसीद् अन्तरिक्षम् १२-१४
१५. नासद् आसीन्–नो०१४-१,उ-२
१६. नाहं न तन्तुं न विजा०–४-१०
१७. निर्माया उ त्ये असुरा अभुवन् अ-५
१८. नि वेवेति पलितो दूत असु०–९-९
१९. निषिध्वरीस्त ओषधीर्०–९-२२
२०. नू मे ब्रह्माणि अग्न उच्च्० अ-२१
२१. नैतावद् एना परो अन्यद्० १४-११

प

१. पतङ्गम् अक्तम् असुरस्य० ३-१५
२. पदं इव निहिते दस्मे० ९-१५
३. पद्या वस्ते पुरुरूपा वपूंषि–९-१४
४. परा पूर्वेषाम् सख्या वृणक्ति–५-२३
५. परि चिन् मर्तो द्रविणं–२-३
६. परीत्य भूतानि परीत्य० १३-२४
७. पवित्रं ते विततं ब्रह्मणस्पते–२-२
८. पश्यन्न अन्यस्या अतिथिं०–अ-३
९. पश्चात् पुरस्ताद् अधराद्०–११-१७
१०. पुनः पुनर् जायमाना पुराणी–२-६
११. पुराणमोकः सख्यम् शिवं०–८-२०
१२. पुरुष एव इदं सर्वम्–१२-२
१३. पुरुकुत्सानी हि वाम् अदा०अ-२३
१४. पृच्छे तद् एनः वरुण०–६-१६
१५. पुनीयाद् इन् नाधमानाय०२-५
१६. प्रजापतिश्चरति०–१२-१८, उ-२३
१७. प्रजापते न त्वद् एतानि०–११-११
१८. प्र तत् ते अद्य शिपिविष्ट०–६-२७
१९. प्रति वां सूर उदिते सूक्तैर्–७-२७
२०. प्र तुविद्युम्नस्य स्थविरस्य०–१०-७
२१. प्रत्नाद् मानाद् अधि आ०–१-१२
२२. प्रपथे पथाम् अजनिष्ट०–१०-२१
२३. प्र रुद्रेण ययिना यन्ति०–१०-२७
२४. प्रसीम् आदित्य असृजत्०–३-१९
२५. प्र [illegible] स्तोमं भरत वाजयन्त०–५-१
२६. प्राक्तुभ्य इन्द्र प्र वृधो०–५-२७

ब

१ बद्धैः समा अकरम् अन्तर०–अ-४
२ बीभत्सूनां सयुजं हंसम्०–अ-९
३ ब्रह्म गाम् अश्वम् जनयन्त०–१०-२४
४ ब्राह्मणो अस्य मुखम्०–१२-१२

भ

१. भद्रं कर्णेभिः शृणुयाम०–१-१,उ-९
२. भुवनस्य पितरम् गीर्भि०–१०-३

म

१. मधु वाता०–१५-१,उ-५२
२. मधु नक्तम् उतोषसो०–१५-२
३. मधुमान् नो वनस्पतिर्०–१५-३
४. मधु नो द्यावापृथिवी०–१५-४
५. मध्व उषु मधूयुवा०–८-३
६. मम देवा विहवे सन्तु०–१५-६
७. मम द्विता राष्ट्रं क्षत्रियस्य–अ-१२
८. ममाग्ने वर्चो विहवेषु अस्तु–१५-५
९. मया स अन्नम् अत्ति०–१३-१३
१०. मयि देवा द्रविणम्०–१५-७
११. महान् असि महिष०–५-२५
१२. महो समैरत्र चम्वा०–९-२०
१३. महे शुल्काय वरुणस्य०–७-३
१४. मह्यम् यदा यजम् अत०–१३-६
१५. मह्यम् यजन्तु मम यानि०–[illegible]
१६. माता च यत्र दुहिता च०–[illegible]
१७. मां धुर् इन्द्रं नाम०–[illegible]
१८. मां [illegible]०–[illegible]
१९. मा नो वधी रुद्र मा०–[illegible]
२०. मा नो वधैः वरुण ये ते०–[illegible]
२१. मा नो हिंसीत् जनिता०–[illegible]
२२. माहं मघोनः वरुण०–[illegible]
२३. मित्राय शिक्ष वरुणाय०–[illegible]
२४. मेधाकारं विदथस्य०–[illegible]
२५. मोघम् अन्नं विन्दते अप्र०–[illegible]
२६. मोषु वरुण मृन्मयं–[illegible]
२७. मोषु ण अत्र जुहुरन्त देवाः–[illegible]

य

१. य आत्मदा बलदा यस्य०–११-२
२. य आपिर्०–११-२०, उ-४९
३. य इमा विश्वा भुवनानि०१२-१७
४. य इमे द्यावापृथिवी०–१०-२२
५. य ईम् चिकेत गुहा भरन्तम्–४-१२
६. य ईशिरे भुवनस्य प्रचेतसः–१-२२
७. य एक इत् च्यावयति–१०-१८
८. यङ् क्रन्दसो अवसा तस्त०–११-६
९. यङ् क्रन्दसी संयती विह्वयेते–५-९
१०. यच् चिद्धि ते पुरुषत्रा०–१-२५
११. यज् जाग्रतो दूरम् उदैति०–१-३
१२. यज्ञेन यज्ञम् अय०–४-१, उ-१६
१३. यज्ञेन वर्द्धत जातवेदसम्–३-२२
१४. यत इन्द्र भयामहे–५-४०
१५. यत् किञ्च इदं वरुण०–५-१९
१६. यत् पुरुषेण हविषा०–१२-६
१७. यत् पुरुषं वि-अदधुः०–१२-११
१८. यत् प्रज्ञानम् उत०–१-५,उ-१०
१९. यत्र आनन्दाश्च मोदाश्च०–४-२६
२०. यत्रा नरः समयन्ते० ७-१०
२१. यथा नो मित्रो वरुणः–१०-३३
२२. यद् अचरस् तन्वा०–५-३४
२३. यद् अन्यासु वृषभो०–९-१७
२४. यद् अग्ने स्याम् अहम्०–११-१९
२५. यद् आविर् यद् अपी०–१-२४
२६. यदा कदा च मीलुषे–६-३२
२७. यद् इन्द्र यावतस् त्वम्–५-४२
२८. यद् एमि प्रस्फुरन्निव०–१-२७
२९. यद् देवा शर्म शरणम्०–१-९
३०. यवं वृकेना अश्विना वपन्ता–८-७
३१. यश्चिद् आपो महिना०–११-८
३२. यस्तु सर्वाणि भूतानि०–४-१३
३३. यस्मिन् ऋचः साम यजूंषि०–१-७
३४. यस्मान् न ऋते विजच०–५-१०
३५. यस्मिन् सर्वाणि भूतानि०४-१४
३६. यस्य त्री पूर्णा मधुना०–५-३०
३७. यस्याश्वासः प्रदिशि यस्य०–५-८
३८. यस्य इमे हिमवन्तो०–११-४
३९. यः पूर्व्याय वेधसे नवी०–अ-२७
४०. यः प्राणतो निमिषतो०–११-३
४१. यः पृथिवीम् व्यथमानाम्०–५-३
४२. यः शम्बरं पर्वतेषु क्षिय०–५-१२
४३. यः सप्तरश्मिर् वृषभो०–५-१३
४४. यः सुन्वन्तम् अवति यः०–५-१५
४५. यः सुन्वते पचते दुध्र०–५-१६
४६. यं क्रन्दसी संयती विह्वयेते०–५-१६
४७. यं शश्वतो महि एनो०–५-११
४८. यं स्मा पृच्छन्ति कुह सेति०–५-६
४९. युवं वस्त्राणि पीवसा०–७-२४
५०. युवं तासां दिव्यस्य–८-६
५१. युवं ह स्थो भिषजा०–८-१०
५२. युवं हि गर्भं जगतीषु धत्थ–८-९
५३. युवाम् इत् युत्सु पृतनासु–७-४
५४. युवो ऋतम् रोदसी सत्यम्०७-१५
५५. युवोर् दानाय सुभरा०–८-५
५६. युवोर् राष्ट्रम् बृहद् इन्वति०-७२५
५७. ये देवानाम् यज्ञिया०–१५-१५
५८. येनेदं भूतं भुवनं भविष्यत्–१-६
५९ येनेमा विश्वा च्यवना कृतानि–५-५
६०. येन कर्माण्यपसो मनीषिणः–१-४
६१. येन द्यौर् उग्रा पृथिवी च०–११-५
६२. यो जात एव प्रथमो०५-२, उ-२६

६३. यो जागार तम् ऋचः काम०–३-६
६४. यो नः पिता जनिता यो०–९-३१
६५. यो मृळयाति चकुषे चिद्०–६-२३
६६. यो रजांसि विममे पार्थि०–३-१३
६७. यो रध्रस्य चोदिता यः०–४-७
६८. यो हत्वाहिम् अरिणात् सप्त०–५-४

र

१. रदत् पथो वरुणः सूर्याय–६-५
२. राया वयं ससवांसो मदेम–अ-२४
३. रूपं रूपं प्रतिरूपो०–५-३२, उ-३४
४. रूपं रूपं मघवा बोभवीति–१२-१९

व

१. वनेषु वि-अन्तरिक्षम् ततान–४-३
२. वयः सुपर्णा उपसेदुर्०–१-३१
३. यया इद् अग्ने अग्नयस्ते–९-२६
४. वसू रुद्रा पुरुमन्तू वृधन्ता०–८-११
५. वातेव अजुर्या०–८-११
६. वास्तोष्पते प्रतरणो न०–११-१५
७. विदुष्टे विश्वा भुव०–७-३३, अ-१८
८ विद्वां चाविद्वां चैव०–३-४
९. विमच्छ्रथाय रशनामि०–१-१७
१०. वि मे पुरुत्रा पत०–९-३, उ-४१
११. वि यद् वाचम् कीस्तासो०–९-२९
१२. विश्वतश्चक्षुरुत०–१२-२०, उ-२९
१३. विश्वेद् एते जनिमा सं०–६-३०
१४. विश्वो यस्य व्रते जनः–३-२३
१५. विष्णुर् गोपा परमं पाति०–९-१०
१६. वीरस्य नु सु-अश्व्यं जनासः–९-१८
१७. वेदाहमेतं पुरुषं०–४-२३, उ-१८
१८. वैश्वानरस्य सुमतौ०–४-६, उ-१४
१९. वृत्राणि अन्यः०–७-१२, उ-३८
२०. वृषा वृष्णे दुदुहे दोहसा०–६-९
२१. व्रजं कृणुध्वम् स हि वो–३-११

श

१. शतं ते राजन् भिषजः सह०–१-१६
२. शत्रुः पश्चाद् अध०–९-६, उ-३९
३. शूरस्येव युध्यतो अन्तमस्य०–९-८
४. शृण्वे नः प्रथमागन्तम्०–८–१७
५. शं न इन्द्र वसुभिर्०–१५-११
६. शं नो द्यावापृथिवी पूर्व०–१५-१०
७. शं नो मित्रः शं वरुणः०–१५-९
८. शं नः सत्यस्य पतयो०–१५-१२
९. शंसा मित्रस्य वरुणस्य धाम–३-९

स

१. स इत् तन्तुम् स वि जा०–४-११
२. स जायत प्रथमः०–६-२५, उ-३
३. स दर्शतश्रीरतिथिर् गृहे०–१०-११
४. स ना पुराणमध्येमि०–६-३३
५. स पर्यगाच् छुक्रम्–६-२६, उ. ३१
६. सप्तास्यासन् परिधयः०–१२-१५
७. सनद्या विश्वा दुरितानि०–१-२०
८. समानो मन्त्रः समितिः०–अ-३०
९. समानं नीडं वृषणो वसानाः–७-२९
१०. समानी वः आकूतिः०–अ-३१
११. समानो राजा विभृतः पुरुत्रा–९-४
१२. समेत विश्वे०–१०-५, उ-४५
१३. सर्मा चिद्दहस्तो न सम०–३-७
१४. सम्राळन्यः स्वराळन्य०–७-२, उ-३७

१५. सर्वे निमेषा जज्ञिरे०—१२-१६
१६. सविता पश्चात् सविता०—१०-१८
१७. स सुक्रतुर्ऋतचिदस्तु०—७-१६
१८. सस्तु माता सस्तु पिता०—१५-१४
१९. सहस्रशीर्षा पुरुषः०१२-१, उ-३ई
२०. संगच्छध्वम् संवदध्वम्०—अ-२९
२१. सा ते जीवातुरुप तस्य०—उ-२५
२२. सुपर्णं विप्राः कवय०—९-२३
२३. सुविज्ञानं चिकित्तुषे०—४-९, उ-१९
२४. सुयुग् वहन्ति प्रति०—८-१९
२५. सुपारथिर् अश्वान् इव०—१-८
२६: स्तोमं वो अद्य रुद्राय०—१०-२
२७. स्थिरभिरङ्गैः पुरुरूप उग्रो—१०-२८
२८. स्वस्ति नो इन्द्र वृद्धश्रवाः—१-२३

ह

१. हिरण्मयेन पात्रेण सत्यस्यां०—२—१
२. हिरण्यगर्भः सम०—११-१, उ-४३
३. हिरण्य पाणिः सविता०—१०-१६
४. हिरण्यहस्तो असुरः —१०-१५,उ-४६
